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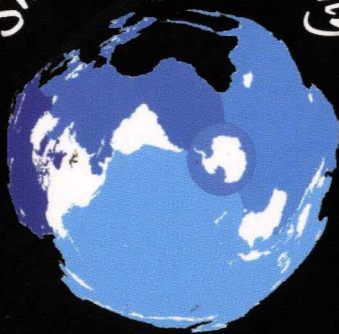
Scholar

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The Lynn Scholar 2010



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Analysis of Women in Society through the Yellow Wallpaper: Past, Present, and Future

Shauna Mann

Despite the fact that society has changed since ancient Greek and Roman times, it's not without saying that there are aspects of these ancient times deeply imbedded in current traditions. From a feminist perspective, we can find that these two worlds are quite interchangeable. Using Charlotte Perkins Gilman's short story, "The Yellow Wallpaper", we are able to connect the perspective, treatment, and future outcomes of women from ancient times to current times. According to archetypal models from aboriginal times we come to the conclusion that women have one of three choices; to ignore their femininity, to be an ignorant wife, or to be the mistress. Within this story are exquisite examples of how patriarchal societies have oppressed women throughout time and how this oppression has forced women into insanity. However, in Gilman's story we find that the narrator finds a way to escape the insanity that her husband, along with all men, has forced her into.

Taking a mythological root, we trace the idea of archetypes and roles back to the ancient Roman and Greek gods and goddesses. Here is where we find the first reigning goddess named Ge. Right from the beginning, Ge is looked at as a destroyer,

who marries her own son and then has another son castrate him. She is also the mother of many mythological monsters. Eventually Zeus, her grandson, takes over and declares a patriarchal society where women are not even allowed to procreate. Zeus creates his children through his body. The first daughter and an archetype still used today is Athena, a very masculine goddess. She is the goddess of wisdom and

war, and at times she disguises herself as a man. Athena denies her feminine side and embraces masculinity. The second archetype is Aphrodite; she is the goddess of beauty, sex, love, and fertility. Aphrodite is characterized as dishonest and is known for committing

adultery. The third archetype is Hera, Zeus's sister and wife. She is characterized as beautiful and mature. Though Zeus cheats on her, she stays with him because that is what she is supposed to do, be a good wife.



"The goddesses are archetypal images of human females, as envisioned by males. The distribution of desirable characteristics among a number of females rather than their concentration in one being is appropriate to a patriarchal society. The dictum of Demosthenes in the

fourth century B.C. expresses this ideal among mortals: 'we have mistresses for our enjoyment, concubines to serve our person, and wives for the bearing of legitimate offspring'" (Pomeroy 8).

In Gilman's story we find that the main character/narrator is suffering from slight hysteria; however, now we can identify this hysteria with postpartum psychosis. This is because she is forced to fit a role, hers being that of Hera. She is the good wife. There are even times where she thinks of her role and realizes she is not living up to the expectation while other women in the story are. "It does weigh on me so not to do my duty in any way! I meant to be such a help to John, such a real rest and comfort, and here I am a comparative burden already! Nobody would believe what an effort it is to do what I am able...It is fortunate Mary is so good with the baby" (Gilman 574). Here, the narrator shows how she is unable to fit her role even in the early stages, but she does not want to let John down.

Furthermore, if we continue to speak of conventional imagery and still focus on the female spectrum we will see that women as a whole are also represented by Artemis, also known as Diana; Artemis is a nature oriented goddess. She was also known for her strength, grace, and beauty. When we look at the female characters in this story we find that they are considered imaginative and creative. Gilman shows the narrator's

creative power by having her write and talk about the "artistic sin" that the wallpaper is committing. The narrator gets called a story-maker, which would show readers her imaginative mind. However, not only does Artemis represent a fertile mind but she is beautiful; we see this part of her being represented by the narrator's sister-in-law, who was introduced as being perfect. Along with this, Artemis is one of the moon goddesses. The other two are Selene and Hecate. This brings about the thought that women are equal to the moon. With examples from the story, such as the

moonlight that creeps through the window and gives the narrator, along with the woman behind the paper, strength, we see how women relate to Artemis in this aspect as well.

Throughout the story we find that most of the time when the narrator gains her strength the moon is up. An example of this would be when the narrator tries to talk to her husband; Gilman stated that it is during the moonlight. We even find little details of how the narrator does not eat during the day, but during the evening her appetite is healthy; along with the idea she finds that "in the daytime it is tiresome and perplexing" (Gilman 582). The narrator turns nocturnal, begins to sleep during the day, and during the night she is up watching the wallpaper where she sees the woman in it creeping, similar to how she says that the moon creeps, because she is restrained by the light. In anticipation of the end, we see that the narrator's power and strength grows with each new moonlight until the last

"American society was known as a paternalistic one, just like the ancient Romans and Greeks."

evening where she has the strength to finally rip the paper and gain the freedom she wanted.

Nevertheless, the archetypal imagery does not end with the role of women, but that of men as well. In the nineteenth century, like every other century, American society was known as a paternalistic one, just like the ancient Romans and Greeks. Of course this means that men were superior to all, similar to Zeus who reigned the Olympian government. We can apply this to all of the male characters within the story; they are the narrator's husband, brother, and Dr. Weir Mitchell. All of the men were doctors and looked at as men of reason and logic, like Apollo the archer. Apollo, Artemis's brother, is known as a man of healing, medicine, and of course the sun. He, too, was a man of logic and reason. Parallel to the archetypal women, "Zeus and Apollo are examples of male deities who function as rulers, intellectuals, judges, warriors, [and] fathers..." (Pomeroy 8). Corresponding with Artemis, Apollo represents the sun, which can mean that men are equated with light. He is the God who drove the sun across the sky with a chariot and horses, which is represented by the narrator's husband's absence all day because of his job.

Unfortunately, while the narrator's husband is at work all day she is stuck in the house and more particularly an old nursery. This is just one of the examples of how

Gilman represents man's superiority over women. Arguably, one of the greatest examples Gilman has of man's superiority is having or introducing the narrator without a name, until the end when she lets the woman behind the wall free. Meanwhile, in the very beginning the husband and other doctor are introduced with masculine names, John her husband and Dr. Weir Mitchell. In addition, on the first page Gilman characterizes the narrator as being weak, and she suffers from slight hysteria and bad nerves. However, just about opposite from the narrator, John is

"...he refuses to let her be a woman, not letting her be creative, imaginative, and restraining her from nature is limiting her, making her weak."

healthy, and he takes care of her as if she were a child. John several times until the end calls her names such as blessed "little goose" (Gilman 576) and he calls her a little girl. John controls her life. He locks her in a nursery comparable to a torture chamber. Everything is locked down, including the bed she sleeps in. The window has bars and she is gated in. She cannot escape. She often speaks of the garden outside her window; however, John will not let her go into the garden. A possible explanation for this is because nature, just like the moon, gives her power. As we see with Artemis, women represent nature, especially gardens and flowers, which create more phallic imagery. Moreover, putting her in a room that was once a nursery and gating the top of the stairs so she cannot go down reinforces the idea that she is inferior to him and childlike. John does not let the narrator do much. He especially tries to keep her from reading and writing, another matricentric quality;

because he feels she is too impressionable. When looking at the things John tries to keep her from, it is as if he refuses to let her be a woman, not letting her be creative, imaginative, and restraining her from nature is limiting her, making her weak. She states "He is very careful and loving, and hardly lets me stir without special direction. I have a scheduled prescription for each hour in the day; he takes all care from me..." (Gilman 575). He has her day planned for her he wants to know every move she makes, a man of reason and logic, or as the narrator describes him "practical in the extreme" (Gilman 574).

Examining more of the narrator's oppression we find that John, along with all men and patriarchal symbols, are the cause for her decent into madness. Our first example would be the main symbol, the yellow Wallpaper. The narrator describes



it with distaste; "it is dull enough to confuse the eye in following, pronounced enough to constantly irritate and provoke study, and when you follow the lame uncertain curves for a little distance they suddenly commit suicide - plunge off at outrageous angles..." (Gilman 575). If we were to take one image from her description it would be angles, clear-cut, straight-edged angles. Later, the narrator begins to see the woman behind the paper who is stuck behind bars, a linear symbol which equates its self phallic imagery of a man. The wallpaper then is a "façade of the patriarchal text" (Hedges 224) which is a substantial reason for the

narrator's illiteracy, and lack of understanding the wallpaper.

Directing attention to the end of the story we see the narrator really has no identity of her own. She even refers to herself in third person when she finally claims an identity at last. "Eventually the narrator begins to project her own identity onto the figure. One night, she/they peel yards of paper from the walls of the garret prison. As the story ends, the physician-husband breaks into the room to discover the narrator, whose identification with her doppelganger is complete, creeping about the floor on all fours" (Scharnhorst 17). The figure obviously meaning the woman trapped behind the bars within the yellow wallpaper. Many critics argue that the wallpaper equals a truth that she is trying to get to, one of higher reality.

Therefore, the decent is not a decent at all but a higher sanity and realization, "a rejection and escape from an insane society" (Scharnhorst 19). Of course this means when she crawls over John at the end it symbolizes her rebirth. After reading this, we can come to the assumption that a patrilineal society has caused this, and it is not only the narrator but women as a whole. From a feminist's point of view this oppression is causing women to rip down the wallpaper in reality to escape man's hold on their lives.

It's consistently said that in society we all have roles, looking back we see that

these roles and depictions of what a person is supposed to do is based on archetypes from previous mythological times. In a male dominating society, Gilman shows that these archetypes women are supposed to fit into are oppressing women's freedom and causing insanity. And, when we tie in more mythic theories of Artemis and Apollo, we find that the night which gives the narrator strength represents women as the moon, while men are equated to the sun. "The Yellow Wallpaper" "addresses 'woman's' situation in so far as women as a group must still contend with male power in medicine, marriage, and indeed most, if not all, of culture" (Hedges 231). By having the female

character nameless until she finally finds her identity, while her husband has strong masculine name, we see woman's inferiority to man. Because all the male characters are physicians or neurologist-psychologists and the women housekeepers and story-makers, we find the assumption that men are more logical thinkers, while women are more imaginative and artistic. Showing the narrator finally reach a higher level of sanity and becoming one with her doppelganger indicates that man's oppression led her into the ripping down of the wallpaper of man's text and gave her the strength she needed to reach a higher level.

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Living an Examined Life

Lyndsie Moran

Why are we here? What purpose does life serve? There are so many questions, theories, and guesses one could make about this enormous phenomenon called life. It is the existentialist's belief that they in fact are the ones responsible to answer these questions by making the individual solely responsible to give one's life its own meaning. Despite the gulf of time and the centuries-old age of one selection, More's *Utopia* and Hook's *The Significance of the Feminist Movement* provide the existential characteristics that aid us in finding the answers to the questions above. Particularly, Camus in *The Guest* envies the existential characteristics one must obtain, such as isolation and no absolutes. These characteristics of isolation and no absolutes are paramount concepts of existentialism that can clearly be seen in Hemingway's *The Old Man and The Sea*.

Utopia opens with a description of a manmade island, with the island representing isolation. The idea of isolation can also be applied to hook's story of the feminist movement. Women at a time were very isolated in the fact that they were not equal to men. Not being allowed to vote, or

having the mindset that men should be in charge, left women isolated as a group from moving forward in life. While Utopians used the idea of isolation to help perfect their lives, women wanted to break away from isolation to bring "perfection" or equality into their lives. Though isolation was not favored by women, isolation is a key characteristic of existentialism. An existentialist would believe that isolation allowed the Utopians and women to really

think and contemplate the world around them.

Isolation provides opportunity for one's thoughts to be limitless without an outsider's influence, allowing nothing to be fixed in the world. "...desalination will come into being through their re-

fusal to accept the present as definitive" (Hooks 210). Through not accepting the present as definitive, Hooks highlights how change can truly occur and that is through realizing that nothing in the world is fixed; there are always possibilities.

The fact that this island was manmade and for years women have continued the fight for equality brings to light another characteristic of existentialism. In order to make an island of this nature, it

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requires labor. To get a movement off the ground and keep it going requires a great deal of work. Hard work is very much a part of existentialism. More describes a life where work is the center of everything. People are aware of every element of work, from what type of work one does to the timing of one's work in Utopia. It is through their work that the Utopians are able to find the answers that can improve upon their lives. "The magistrates never engage people in unnecessary labor, since the chief end of the constitution is to regulate labor by the necessities of the public and to allow the people as much time as necessary for the improvement of their minds, in which they think the happiness of life consists" (More 96). Women of the feminist movement realize that endless work is the only way they can truly achieve all they want, which is why neither the Utopians nor women of the feminist movement are afraid of work because they see the improvement which it brings. By working the readers of either story can see there is always room for constant improvement. The constant improvement brought upon by work highlights how each person of Utopia and each woman in the feminist movement takes responsibility. People of the island are constantly working toward improvement not only for themselves, but Utopia as a whole. The women working for the fight of equality are taking responsibility for all women as a gender whether they are a part of the movement or not. The responsibility of



improving life is very much a part of existentialism.

Existentialists however, also believe in repetition. Work also provides repetition. "...dividing the day and night into twenty four hours, appointed six hours of these for work, three of which are before dinner and three after; they then sup, and at eight o'clock, counting from noon go to bed and sleep eight hours: the rest of the time, besides that taken up in work, eating, eating, and sleeping, is left to every man's discretion..." (More 93). More speaks of

days filled with the same type of labor, day in and day out. These days of work are also broken down into times, which the people of Utopia repeat the same type of work at the same time every day, every week, every year. Hooks, on

the other hand, describes years of continuous work to fight for women's rights. While the people of the feminist movement may not repeat the same work exactly the same every day, there is still repetition. This characteristic is displayed by the women of the movement continuing to fight for what they feel they deserve, by repeating their views, their wants and needs over and over again until they are equal. Repetition also connects the other characteristics of improving life and responsibility. This leads to the characteristic of no absolutes in life. No matter how many times they complete the same work or do the same task, the Utopians and those of the feminist movement think that any outcome is

possible. They believe that repetition and continuing to work will bring them towards their goals. Neither of them gives up nor tires of their work. Both the Utopians and those of the feminist movement have seen the strengths that come from repetition of their work. Even if they did not get it done right the first time, their dedication to that work and goals of improvement keep them coming back again and again to find the solution each one needs.

While taking a critical look at *The Guest*, it is brought to one's attention that the setting for this story strongly conveys isolation as well. Describing the deserted plateau covered in snow, with stones and cold temperatures speaks volumes of isolation. As if the location of the school-house out on this plateau did not isolate the main character, Daru, enough, Camus continues on, describing the school house, highlighting just how secluded one could be. Standing in an empty frigid room Daru looks out the window at his surroundings and sees nothing. "Like the class windows, his window looked to the south too. On that side the school was a few kilometers from the point where the plateau began to slope toward the south. In clear weather could be seen the purple mass of the mountain range where the gaped open to the desert" (Camus 279).

Being isolated with nothing surrounding Daru, anyone else might imagine a man in whom boredom has

consumed his life; but not an existentialist. It is during this time of isolation and seclusion that an existentialist would start thinking about life and its meanings. Through isolation Daru can find that there are no absolutes in life. That nothing is fixed and each day will be different. As Camus describes people on horseback coming to visit Daru, he writes of a trail that can no longer be seen. "They were following a trail although it had disappeared days ago under a dirty white snow" (Camus 279). The symbolism that the trail had disappeared

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engulfs the idea of no absolutes. With no trail how will one find his way? How can one be lead to the right place without the trail there to guide him? However, with no absolutes one does not need the trail to guide him or aid him. The existentialist thinking here is to do the best you can in that moment because tomorrow is unknown and truth is difficult to find. There will be lots of difficulties and just because the trail might be there doesn't always mean that it will lead you to the right place.

Camus asserts the characteristics of isolation and no absolutes go hand in hand. You need one to have the other. Isolation provides opportunity for one's thoughts to have no boundaries. Because of Daru's isolation, he has time to think and contemplate that world around him, giving him opportunity to let his mind go wherever he wants without the influence of others or pressure to think a certain way. Daru was very much isolated from the others, "Daru

looked at the sky, the plateau, and beyond, the invisible lands stretching all the way to the sea. In this vast landscape he had loved so much, he was alone" (Camus 290). Realizing he was alone acknowledges for Daru that he only has his thoughts, but that doesn't matter because isolation provides an environment where nothing is fixed. There is nothing in Daru's way to stop him from thinking the way he wants to think.

Isolation and no absolutes have encouraged the characters and people of the three stories above to live an existential life. Hemingway, however, was able to capture these characteristics in a simplistic way enlightening readers to see that living an existential or examined life is not hard. At times, many don't even realize they are living an examined life. Santiago, the main character, in *The Old Man and the Sea* lives a life defined by isolation.

Living alone, with not even a picture on the wall, the old man spends day after day at sea alone on his boat in the hopes of catching a fish. "Once there had been a tinted photograph of his wife on the wall but he had taken it down because it made him too lonely to see it" (Hemingway 16). Santiago for the most is completely alone except for his thoughts. Thinking of the world around him and his past consumes and occupies Santiago not only out at sea, but in his cottage. There is a young boy who takes care of Santiago, reminding him to eat and supplying him with food, but for most of the

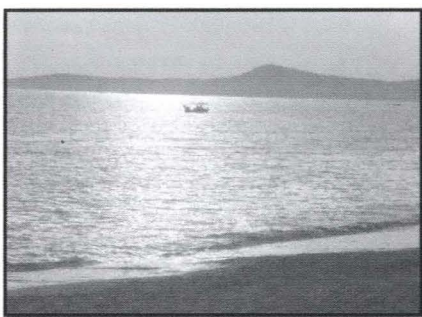
day and night it is just Santiago and his thoughts.

By isolating oneself this allows for no absolutes in life. The characteristics of no absolutes are illustrated throughout this story with prime examples of hard work without reward. For eighty-four days Santiago had gone out to sea and every day he had come back with nothing. He had worked hard out at sea, fishing with just a line in his hands, the heat of the sun beating on him and winds taking their toll on the old man. Yet, despite getting nothing in return he went out day after day with the belief that

each day might be different. Santiago lives for the present never setting boundaries to anything including his work. It's the cruel bitter irony of existentialism that

Hemmingway displays in Santiago not getting what he

wants, but continuing to go after it with the hopes that he might even get something else. Santiago stays focused at the job at hand, on his work. He constantly has to remind himself to stop thinking of other things and focus on fishing. Even with the pain he suffers trying to fish in his old age, his work ethic never dies. He lets nothing stop him from being in the present, showing us how to live a life of no absolutes. We watch as Santiago catches a fish but loses it to the sharks. He tries to fight the sharks, but does not have a weapon; his body then begins to fail him as his hands bleed from holding the line, and his hand begins to cramp closed.



"The signature moment of weakness, doubt, and ethical consideration for the present discussion occurs as Santiago begins to tire in his fishing travail, his left hand cramping closed" (Hediger par 27). While it may be viewed as "the moment of truth," Santiago overcomes this moment of weakness not allowing it to become an obstacle. With nothing stopping Santiago, not even pain he repeatedly reminds himself, "...pain does not matter to a man" (Hemingway 84). Full of pain, but also determination and focus on the present, Santiago exhibits strength because he sees no boundaries in life. Being out at sea symbolizes how there is nothing containing Santiago. The sea and what it represents in this story is an existentialist's nirvana. Having no boundaries, allowing one to be completely isolated the farther and farther one goes out, the end possibilities of where the sea reaches and the strength that it has, emphasizes all the characteristics of not only an existentialist, but Santiago specifically.

Existentialism at times is given a bad name, but through four pieces of work by four completely different authors we see that existentialism is more prominent than one might dream of, even if some don't see it in a good light. These four authors have been able to capture the essentials needed to truly become an existentialist and live an examined life whether they intended to or not. In every piece of work previously discussed, all things and other characteristics lead back to the idea of isolation and what it

can contribute to one's life. The characteristic of isolation leads to no absolutes in life, allowing anything to be possible. "Early existentialism tended to focus on limit situations as impositions, but this approach to understanding limit situations leaves us with a conception of the human condition that is static. Moreover, only with the recognition of those limit situations that are created by our own actions do we arrive at a dynamic conception of human freedom" (Berguno par 1). Whether isolation occurs on a manmade island, through inequality, a dessert plateau, or far out at sea, it provided the structure or ground work for all to be whatever they desired, the freedom we all thrive for. Isolation provided the perfect environment to let each person in the stories above to see things the way they wanted and to examine the world a-

round them in which they could look at not only life in general, but their lives specifically to try to reach a fulfilled life of endless possibilities, and truly live an existential life. All the characters and people above did not run from the idea of isolation, but embraced it with open arms, grateful for what isolation provided. "He, [Santiago] always thought of the sea as *la mar*, which is what people called her in Spanish when they loved her. They [the younger fisherman] spoke of her as a contestant or a place or even an enemy. But the old man always thought of her as feminine and as something

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that gave or withheld great favors..." (Hemingway 29).

Life is full of so many unknowns. While many of us believe that we contemplate the world around us, existentialists are truly the only ones who take on the responsibility of living the examined life. To truly live this life, the crucial elements of existentialism are needed. Isolation and no absolutes are the

ground work for living this examined life which can be seen in literary works like More's *Utopia*, hook's *The Significance of Feminist Movement*, Camus's *The Guest* and Hemingway's *The Old Man and Sea*. Even with years separating these works, these four authors have been able to capture the characteristics which make existentialism what it is, so that readers like us are able to examine our lives. They aid us in finding the answers to the ultimate questions of life.

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Ethnic Identity: How Being Labeled Obnoxious Has Its Advantages

Meng-Ju Raymond Chuang

In no more than a month, six people have started conversations with me at Lynn University with icebreakers along the lines of, "So what kind of martial arts do you do?" Another student exclaimed that I "look like a badass," and suggested that I play the role of that kind of bead-wearing, kung fu protagonist who can't really speak English properly and suspiciously resembles Jet Li. What entertains me the most is that nobody ever looks at me in fear and stutters, "Okay, I don't want you to beat me to a frickin' pulp" (probably due to the fact that I in no way resemble Joe Pesci). Instead, somebody once grimaced and told me to not karate chop him.

These incidents, though amusing, also made me think. They made me ponder—and eventually agree—with a statement made by author Kevin Kenny: that having an ethnic identity is the first prerequisite for assimilation. "How does Kenny's observation even relate to that of me at first glance looking identical to an Asian videogame character?" you might ask. Well first—let's say that these comments people make are based on my Asian

appearance combined with my obsession for sunglasses—a warranted assumption, I think, given the lack of explanation we have otherwise. This physical appearance's ability that encourages some people to believe I can fight like Bruce Lee is part of my ethnic identity- which includes my cultural, linguistic, religious, and behavioral traits. Keeping this idea in mind, we can

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then explore whether or not such an ethnic identity is the *first* prerequisite for me to assimilate into this country. Assuming that my fellow yellow-skinned people and I do not have any ethnic identity whatsoever could have tragic consequences. Kenny, who states that having an ethnic name is the most

basic factor of assimilation, might mean that my people and I would be highly disadvantaged under such circumstances if we were to attempt to assimilate. Although people would fortunately not associate us with child labor, communism, and broken English, they would unfortunately not give us credit for being Buddhist and building a ridiculously long wall that can be seen from

outer space. There would neither be any positive nor negative stereotypes about us, and though such neutrality might seem wonderful, it is hard to imagine that any "American" would let any foreign-looking, nameless, non-ethnic culture assimilate, especially when virtually all individuals living in the United States have proved to possess at least *some* ethnic identity. Having demonstrated through the use of *reductio ad absurdum* that an attack on Kenny's claim about the necessity of ethnic identity would lead to an impossible conclusion, and thus proving that having an ethnic identity is in fact necessary for assimilation, I will now analyze how his theory applies to the history of the Irish-Americans.

While the ethnic identity of Asians undoubtedly includes stereotypes such as those mentioned previously, the Irish, just as obviously, have their own share of caricatures, as elaborated by Kenny:

The American Irish in the late nineteenth century retained their reputation as a violent and turbulent people. The Irish were more likely to be arrested for drunk and disorderly behavior than any other ethnic group. They preserved much of the rich gang life that had arisen earlier in the century... [and] dominated American prize fighting. (147)

Kenny has demonstrated that such a reputation, though far from fair, may not be entirely unwarranted. He goes on to mention



the Irish's involvement in the Draft Riots of 1863, the Orange and Green Riots of 1870 and 1871, and Pennsylvania's secret society of the Molly Maguires, whose members surreptitiously planned and executed an unnerving number of assassinations vengefully motivated by political and industrial causes. These horrendous events attributed to the Irish were followed by other incidents that were a little less detrimental to the immigrants' reputation. The Irish developed a number of religious associations such as the Irish Catholic Benevolent Union, Ancient Order of Hibernians, Catholic Total Abstinence Union, and the Knights of Columbus. As such organizations underscored the Irish's Catholic denomination, one might conclude that such behavior would evoke stronger anti-Irish sentiment from nativists, therefore making assimilation even more difficult. Kenny,

however, contends that the creation of such religious organizations is, paradoxically, beneficial in the long run because those immigrants who maintain a strong sense of ethnic identity by being openly Catholic would be referred to not as merely "Irish" or even "Irish American," but as "Irish-Americans" (note the hyphen). While further discrimination and hardship as a result of faith is apparent when anti-Irish unions such as the American Protective Association launched hostile work-related actions against these immigrants (159), having one's ethnic group hyphenated with the word

“American” is a worthwhile leap in assimilation (148). The Irish, through religion, further established their ethnic identity by assuming the most power in the Catholic Church in America by taking advantage of both their early arrival in the United States and ability to speak English (163). Moreover, the Irish-dominated Catholic Church in the United States became increasingly interested in controlling education in America; this involvement with power and the public would naturally allow the Irish to stand out from the crowd (167).

In addition to the use of religion as a means to create a strong Irish-American ethnic identity, participation in politics quickly rose to popularity. Political machines such as the infamous Tammany Hall became an integral part of Irish-American politics. Impoverished immigrants voted in favor of certain candidates in exchange for money, jobs, and protection; those who lived within the vicinity of the political machine, regardless of their ethnicity, had the pleasure of knowing the society’s “ward heelers” on a personal level. Also, the strict and intricate hierarchical nature of Tammany Hall ensured the effectiveness of the group, and although Tammany Hall was heavily condemned for its means-to-an-end mentality (160), its accomplishments were appallingly impressive:

The machines paid people to vote; they registered and voted for all sorts of people who were

not qualified, including the dead, the departed and the unborn; and they destroyed the ballots of their opponents uncounted. The defeat of ... Henry George ... in New York City in 1886 was blamed by some on widespread fraud, including the destruction of uncounted ballots cast in his favor. The machines used the Irish-dominated police force to prevent voters from entering the polling booths. They forced labour and socialist parties into submission, employing gangs of “plug uglies” against their parades and pressuring judges to deny them permits for their meetings and demonstrations. (Kenny 161)

Kenny also mentions that in addition to manipulating the outcomes of countless political campaigns, bosses of Tammany Hall such as George Washington Plunkitt and Richard Croker are known to have become filthy rich by exploiting political power (161). The end result was that a number of people previously condemned as poor, dirty, and morally challenged became people who were rich, possibly cleaner, and still morally challenged. As a whole, however, it is undeniable that Irish-American involvement in politics stimulated a surge in these people’s power and wealth.

As it is now hopefully apparent, having an ethnic identity does in fact qualify

as a necessity for assimilation. Having demonstrated this idea with personal accounts of people's redundant perception of my culture (and what would result if "my people and I" had no ethnic identity), and having established that the Irish managed to

assimilate significantly by exposing the public to their distinct ethnic reputation, whether negative or positive, I hope it would be safe now for one to agree with Kenny's bold comment. Now if you would excuse me, I have to finish my noodles.

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Women can Play the Game just as Good

Alyssa Blodgett

Title IX was one of several amendments to the Higher Education Act of 1972. Title IX states: "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance..." (Goligoski 1). Today, 2.8 million high school girls play sports and more than 166,000 women play on 8,700 women's teams nationwide (Goligoski 1).

Although Title IX has proven to be a beneficial uplift to female athletes, it still doesn't solve all gender discrimination in America. Discrimination against female athletes goes unnoticed in high schools, colleges and some national teams. Discrimination is both degrading and humiliating to female athletes. Schools are reluctant to take legal action because the contributing factors are seen as minor problems. Discrimination against females in athletics is a cultural issue that should not be taken lightly by the legal system or society.

What allows male athletes the podium on which to degrade female athletes? Why are school administrations not

doing enough to end gender discrimination? And why is it still an ongoing issue in the year 2009? I was taken aback when I heard a male athlete make a sexist remark about my team and me. He said: "...they shouldn't even be allowed to go to the sports appreciation banquet tonight. It's a dinner for REAL athletes, not cheerleaders."

Gender discrimination is a controversial subject because the line of "what is actual gender discrimination?" has to be drawn. There are many forms of

"Discrimination against females in athletics is a cultural issue that should not be taken lightly by the legal system or society."

gender inequality, whether it's light or heavy. Discrimination against female athletes exists because there is an unjust level of leadership and competition between males and females. Males are seen as the dominant group in schools; therefore, they receive all financial benefits. Also, society has imposed a stereotypical view against female athletes through the media.

Leadership roles are different between males and females when it comes to playing sports. Males have always been seen as the dominant force and this holds true because they have a stronger image of leadership than females do. The rank of

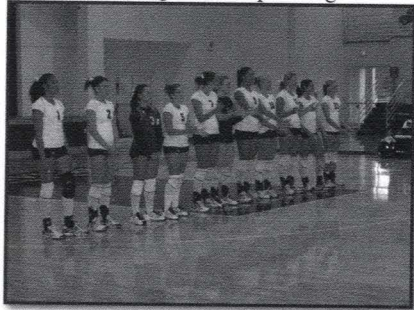
social status in school is an important contributing factor to leadership. The stronger the leadership, the more power that specific group has over others. These false representations of male athletes cause schools to put them on a much higher podium than female athletes.

Carol Mullen, a professor in the Department of Education Leadership and Policy Studies at the University of South Florida, put together a case study identifying the changing trends of adolescent female leadership. Mullen discovered the opportunities for developing female leaders coexist with the constraints of sex role stereotyping (293). Putting females into the category of not being leaders within a sports team based on their sex, or not striving enough to be a leader, is wrong. Mullen identifies the struggle for leadership and striving for excellence is visible in both males and females, but in different ways. Publicly, males show their efforts to be on top and be the dominant leaders (Mullen 318). Women are more subdominant when it comes to leadership (Mullen 318).

Bonnie Kelinske and Bradley Mayer, professors at Lamar University, conducted a similar survey relating leadership traits to male and female athletes. The study examined the differences between male and female college students in their benefits of sports participation. This survey implies that

there is a larger factor of competition for males over females. Sports give males the trait of being masculine, but do not give females the trait of being feminine (Kelinske 75). Male athletes feel stronger and manlier when they are part of a sports team. The term "jock" gives them the feeling of both security and responsibility to a team. Scoring the winning goal means they have succeeded in something beyond a game. On the other hand, females are not considered more lady-like for winning a game. They may get fan appreciation, but they never feel as successful as men.

Throughout these studies it is evident to see that men feel more powerful and dominant when they are involved in sports. Sports give them the feeling of being masculine which can often be confused with discrimination and domination. In a male-dominant world, women are hesitant to voice their opinion mostly out of fear, which is the reason why leadership is more visible in males than females.



Discrimination against female athletes is not only seen through verbal abuse, but through visible contact as well. The level of inequality between male and female sports can be seen through the school administration and what the board does and does not do for certain teams. It was very obvious that in my high school, cheerleaders were not well-respected or cared for. We did

not receive the funds that other teams received; therefore, a lot of the team money came from our own pockets. Receiving money from the school administration should not be a contest between the male and female teams. The male teams should receive an equal amount of money as the female teams for uniforms, buses and other expenses.

Although discrimination against women's sports still exists, it isn't as severe as it once was. Mary L. Motely, Assistant Professor in the Department of Health, Physical Education, Recreation and Dance at Cleveland State University, discusses the history of women's race for equality in sports. Motely takes us back to the 1960's and stresses how women were not allowed to play sports in school. A few schools offered female teams, but they were not provided with the same opportunities or funds as the male teams. Females had to depend on car washes and bake sales to fund their financial needs while male athletes received money from the school (Motley 57). Transportation to games was provided primarily through parent car pools while boys took buses. In fact, girls received hand-me-down uniforms from the boys' teams while the boys bought brand new ones (57).

This form of inequality between male and female sports teams during the 1960's is something that society is not

blinded by today. From personal experience, this is a social issue that has not been solved, only sugarcoated. Although the circumstances of women not being able to play sports have changed, we are still not granted the same amount of money or support from the school that male teams receive. Female teams still struggle with coming up with enough money to pay for necessities such as practice mats and uniforms. It seems as though the male teams can get what they want when they want because they are always sporting the latest team sweatshirts and hats around campus.

Stereotypically, women are not meant to do the heavy work that men do. Women are considered more fragile, less educated and in a sense treated like "little girls". These stereotypical images of women are not unnoticed in the world of sports. Perhaps the reason why school administrations do not concern themselves with women's sports is because they consider them not interesting to watch. They can think that maybe women do not play the game as hard as men do or that maybe women do not score as many points as men because their bodies, physically, are unable to. All of that information is false.

Women can be superior athletes just like men. One specific female athlete, Brandi Chastain, U.S. soccer World Cup Champion, holds true to the statement that

"The level of inequality between male and female sports can be seen through the school administration and what the board does and does not do for certain teams."

female athletes are just as skilled as male athletes. Joli Sandoz, a reporter of the Communication Department at George Mason University, wrote an article on Brandi Chastain and her fellow teammates after they won the 1999 Soccer Championship.

Sandoz noted that after winning the World Cup, a Newsweek article titled, "Girls Rule" talked about the team and their success on the field. "Girls rule" is a sexist comment that is often times referred to as "girls rule, boys drool." An unnecessary article title further demonstrates that women are not taken seriously in the game of sports. If the U.S. male soccer team were to win the World Cup, the article title would not have been "Boys Rule." Simply because this team was comprised of females, the news writer felt the need to emphasize the team was female.

Later on, Sandoz refers to the 1999 issue of the Sports Illustrated magazine that published the women's soccer team as their 1999 Sportswomen of the year. This article emphasized the win, but then also showed baby pictures of selected female players. The caption read, "Thank heaven for little girls." Sandoz argues that in no magazine were there ever baby pictures of Michael Jordan or Babe Ruth. She reveals that competitive athletics become a hard game in which baby pictures of world champion athletes are indicative of a gender

rivalry, which implies that males are superior to women.

Gender discrimination is a serious issue that should never be taken lightly or overlooked just because it seems less important than other social issues. School administrations brush off this form of harassment and do not take the right steps towards punishing those who impose sexist remarks or judgment on female athletes. By not dealing with sexist discrimination and confronting the males who feel as though they are somehow better than females, the issue worsens. Males become more dominant and more powerful in their primary group and to the student body that supports them. Avoiding the issue of gender discrimination in sports is easy to do, but has long lasting effects that not only hurt the female athletes involved, but hurt our society as a whole.

In order to end gender discrimination in our schools and society, we must construct a plan in which to treat everyone equal. The first thing that needs to be done to solve this issue is to find a way to break down the male dominant group. By ending male dominance, there will be more available opportunities for women to feel empowered and important in athletics. If female athletes were offered the same opportunities and benefits that male athletes already receive, equality would be obtainable in both sports and society.



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Faulkner's Grotesquely Funny Novel

Clarissa Fanjul

As I Lay Dying is about a journey a family takes to bury their mother and wife. William Faulkner created a tragic, yet at the same time, a comedic novel that does not produce laughter, yet the reader finds mishap after mishap completely ludicrous.

"As I Lay Dying' is a comedy shot through with elements of the tragic" (Bolton). When we think that nothing else can go bad, something else does go bad. It gets worse every time. The novel is simply drenched in irony. "Humor is not a separate, subordinate part of Faulkner but is indeed at the heart of his writing" (Faulkner and Humor).

The story unfolds itself as Addie Bundren is in bed waiting to die. From her bed she supervises how her skilled son, Cash, creates her coffin, hearing the "chuck. chuck. chuck" of the adze and the saw cut the wood (1890). Every so often Cash shows her his progress. These are the first indications of the bizarreness of this story. The first image that appears in one's head as a mother is dying, is a somber one with her husband and children huddled around her bed, crying, holding her hand, and telling her they love her. But, Addie's dying condition does not affect them in a normal way. She is determined to leave, and no one is either comforting her or persuading her to

stay. We feel a little bit of sympathy for Addie, yet her determination and the fact that she has Cash making her the coffin just outside her window confuses us. Later on, we see a glimpse of the life she lived before and after she gets married to Anse, and we are able to understand her decision to surrender to death. Amidst her death, they face the granting of her dying wish, to be buried in the city of Jefferson.

So, the poor Southern family sets out on the long journey. The unfortunate events

"When we think that nothing else can go bad, something else does go bad. It gets worse every time."

encountered only highlight each family member's highly dysfunctional relations between each other and their ulterior motives. Readers connect romanticism with Anse and his children's heroic endeavors

to grant a promise, yet there are underlying selfish motives. Each family member has his or her own agenda for the journey, even little Vardaman. Anse wants a set of fake teeth. He has not been to town in many years, and this becomes the perfect excuse to go. Of all the things a man could want, Faulkner chose a set of false teeth as Anse's desire, which only reflects the materialistic kind of person he is and his insipid relationship he held with Addie.

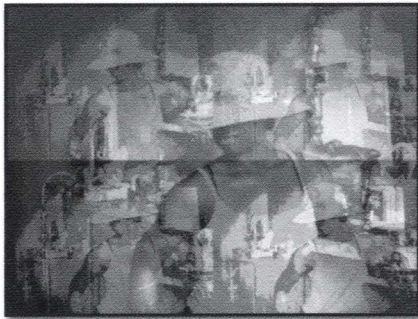
Comedy in Faulkner's novels is character driven. The comedic strategies

used by Faulkner focus on the masked personal aspects of a character, hence unmasking them (Powell). Anse is no hero. "The laughter produced is ambivalent because it emerges from the defeat of the idealized myths both heroes grotesquely embody, while still portraying these figures as heroic and their enemies as concerned with individual gain" (Powell). Seventeen year old, Dewey Dell, who happens to be pregnant, desperately wants an abortion. Her desperation is so great that at the drugstore, she even goes into sexual activity with the pharmacist only to get the drug to abort. Dewey Dell and Anse's wish are the most convoluted while Jewel wants a new horse, and young Vardaman wants a train. They are the only ones whose wishes are pure.

Even Addie had her own reasons for setting Anse and her children on the road. She wanted to be buried in Jefferson away from her husband and children. It is revealed that she does not love her children or her unaffectionate, proud husband. In fact, she only cared about one of her sons, Jewel, because she conceived him through an affair with Reverend Whitfield. Jewel reminded her of the immoral act that allowed her to feel a sense of freedom. Addie's desire for freedom transcribes in her dying and in her dying wish. Freedom and peace, for her, only means being away from Anse and his children. Her pursuits live on even after her death. Interestingly, the ones doing the task are them. Alive, she chose not to leave. She

had to go to the extreme by dying and asking them to bury her far away in order to leave them. None of them had an idea of how incarcerated she felt and how they ironically contribute to her sense of freedom far from them.

Along the way, they face countless disasters and misfortunes. Their heroism and loyalty is mocked by unfortunate coincidences. The comedic parts come as it gets harder and harder to fulfill their goal. Each step seems to separate them from what they are striving so hard to meet. When the



bridge breaks, they lose mules and supplies. Then, Cash breaks his leg. And finally, the corpse begins to rot. The stench is so overpowering people passing by smell it. Stench symbolizes the overpowering selfish

motives and decomposing relations they have with each other. It is as if Faulkner, himself, is making fun of what seems like the Bundrens' loyal efforts, which in actuality aren't so pure, and thereby makes the making fun of justifiable and enjoyable.

Another comedic aspect of Addie's decomposing body ties into Faulkner's efforts of crushing ideals. "The grotesque body, characterized by copulation, defecation, and consumption, is grotesque because of the communal quality of these aspects, and the degradation of pastoral and chivalric myths" (Powell). A woman, especially a matriarch, is romanticized as

being a warrior, immaculate, caring and hard working, but in this novel, she dies, has holes through her face created by her youngest son with innocent motives, and her body starts decomposing which completely destroys the romantic aspect of the female and the Bundrens' honorable deed. A woman's body decomposes while she is being "honored." She is both idolized and degraded (Powell). Two opposite and not relatable things juxtaposed like that create dark humor.

Cash, who is silent, skilled, and caring, gets hurt. The reader would understand if Anse would get hurt, he being a lazy and stubborn man deserving of it. But a good guy ends up getting hurt. We are surprised when it happens to Cash and our reaction is sympathy. Humorously, Cash never complains or quits even after heavy cement is poured on his hurting leg. Our reaction is pity. Definitely, disorder and confusion rather than normalcy and logic are encountered in this novel.

The novel ends with Darl going crazy from all the absurdity. He is the most observant of all the characters, and in a way he is the reader's eyes. He sees, interprets, and tries to make sense of things surrounding him. He is like us, just observers of what the Bundrens go through, yet, unlike us, he is immersed in the story, in the action because, after all, he is a Bundren. We, as readers, are not codependent of these characters. Darl had served in World War I, and when he returned, he entered into

another psychologically disturbing and exhausting world within his family's household. It is as if he realized that when it comes to the Bundrens, the situation *can* go worse. He intuitively knew that something worse was going to happen if he didn't do anything to stop it. The stinking coffin was linking them together and enslaving them to this path towards Jefferson. So much absurdity causes a snap in his head that makes him act so crazy that even the Bundrens qualify it as crazy. His rationalization has him burn the barn where the coffin is stored in order to put an end to the whole thing. Funnily enough, his plan fails as the fire is quenched by Jewel. In order to avoid criminal charges, Darl's father sends him to an insane asylum. "Darl's institutionalization at the novel's

close might therefore be read as the one fundamentally tragic element in this dark comedy: the good of an individual man is subordinated to that of the larger society of which he is

a part" (Bolton). Darl did this out of goodness, and it probably was the smartest thing to do, but it was categorized as crazy by society. The one who judges him, his father Anse, symbolizes society who, in actuality, is the one with the flaws and irrational behavior. Ironically, the most lunatic act was done with the most pure intention. He is a hero. "Faulkner and his hero find themselves resolutely alone and individual, fighting the world's injustices with tools known as honor and dignity that only fail them in a universe driven by money" (Powell).

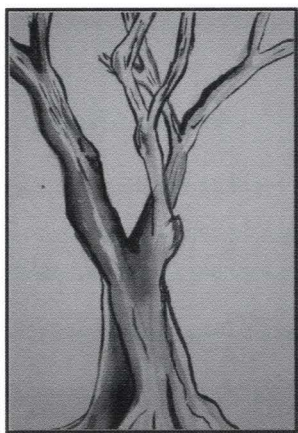
**"This novel reminds me
of the movie 'Little
Miss Sunshine...'"**

Like Darl knew before anyone, things did get unbelievably worse. Faulkner packs the novel with such ludicrous elements such as exaggeration, incongruity, and absurdity that they are less laughable. We are constantly shocked as grim situations become a farce and serious characters become caricatures (Pearce). Not even twenty-four hours had passed after burying Addie when Anse introduces his new wife to his family, expecting it all to be okay. To top it all off, he had met her when she lent him a shovel to bury his wife. He expects this new woman to replace Addie when so much has been done in the name of Addie. Clearly, Addie's death meant nothing to him. Now he had the new teeth to smile because in his mind, everything was ok. Even though Addie was dead, she was still present throughout the journey. The coffin, its weight and the stench of the rotting corpse had Addie nearby at every step. The family went through so much in order to safely take the coffin to Jefferson, to honor her request, yet Anse takes on a new wife, hours after she is placed six feet under.

Social norms, etiquette, morality, a conscious or a psychological compass is nonexistent in Anse's head. "The novel's comic power lies in the wide gap between the Bundrens' behavior and social norms" (Bolton). The fact that he didn't call the doctor until it was too late, that his one wish and yearning were teeth, and finally that he gets a new wife at the end, is completely

ridiculous. He is completely ignorant of his actions. It highlights that the long, hard journey was not made as a demonstration of his devotion to his wife to keep the promise, but as an excuse to get new teeth.

Finally the task is accomplished. Addie is buried in Jefferson and Anse gets his new teeth. Everything goes back to how it was before, except for Darl. The social order is restored at the expense of those who do not fit into that order (Bolton). The sensitive character is doomed. Irony and



paradox are at their best. Faulkner's comedy is not one that results in laughing out loud, but it does however cause a "sharp from irony or slap of satire. We need that un-expected or trivial act or remark in the scene of a catastrophe, and our 'doomed' characters should be strong and vital so that the reader's pity for their end is offset in admiration for their person" (Southard).

Faulkner tears down the idealism connected with heroes and women. When it is least expected, grotesque realism arises between the cracks of this novel lacing it with grim humor. The novel is in itself a practical joke. This novel reminds me of the movie "Little Miss Sunshine," about a dysfunctional family determined to take their young daughter to a talent pageant. During the journey, the grandfather dies and instead of taking time to make expensive funeral arrangements, they decide to steal his corpse from the

hospital in attempts to reach the pageant on time. They go through a lot of obstacles and embarrassing mishaps only to reach the pageant. Then the little girl, who is chubby compared to the other contestants, goes up on stage and does a striptease dance! One ending could have the girl refuse to do her dance when they reach the pageant because the other girls share their talent beautifully and are slimmer. This would only indicate that the whole effort of taking the journey was pointless, but the ending in which the girl goes up there and dances so surprisingly

vulgarly tops it all off. The audience is waiting for her to dance beautifully so the long and terrible journey is justified but as she dances like that it just underlines the absurdity of the whole issue. They went through all that and in the end she neither gets applauded for her performance nor does she win, of course; however, her family is ecstatic.. I strongly think "As I lay Dying" would similarly make an exceptional and hilarious movie, with all the ridiculous elements that make the grotesque funny.

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The King of the Bingo Game-Power

Casey Doll

The metal band Metallica and writer Ralph Ellison clearly have their aesthetic differences, however it can also be seen that their philosophy and artistic message is similar. Both Ralph Ellison and Metallica attempt to convey the detailed concept of power. It is important to see that two artists that are so different share this same idea; it shows that the hazards of power are applicable to the most diverse of people. It matters not if you are a white guitarist from

California or a Black writer from the historic South; the vast effects of power will reach you. Like Metallica, Ralph Ellison has dedicated most of his career to presenting the idea of power and its effects. In his short story, "The King of the Bingo Game," an intricate theme of the nature of power and its effect is presented.

Symbols such as food and drink, lighting, the narrator's dreams of trains, and the button and bingo wheel are used to present this theme. Specific details that arise from the use of these symbols are the effects of power are inescapable, that one can never truly win "the game," and the fact that the hunger for power is insatiable. These symbols are used collectively to communicate Ellison's theme of power.

The first major set of symbols is presented during the opening paragraph with the use of food and alcohol. The nameless protagonist admits his hunger and thirst for the food and drink that belongs to the people in the audience. This hunger can be seen as a metaphor for the only the protagonist's, but also the entire audience's need to consume; and by consuming, they take another life form and use it to nourish themselves. This idea of consumption is synonymous with the

***"End of passion play,
crumbling away
I'm your source of self-
destruction
Veins that pump with fear,
sucking dark is clear
Leading on your deaths
construction"***

-James Hetfield

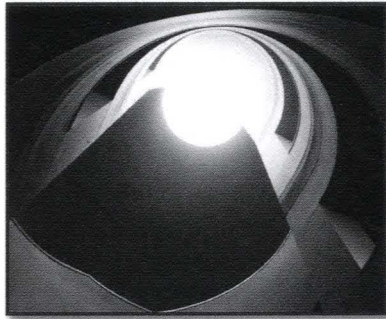
pursuit of power, in that a person in power will often require the reaping of others in order to maintain and further grow their own power. The protagonist also expresses his anger of the audience's unwell-
ingness to share their foods. The greed of the people in the audience

with their food is symbolic of the greed of humanity in its pursuit for power, and to consume. While the audience's food can be seen as the need to gain power and to consume, it can also be seen more simply as the differences between the North and the South, which Ellison also has experienced personally from his moving from the South and the north. The differences between the North and the South are also an important

theme that Ellison uses, and has been explained by many professionals, including Linda Wagner-Martin, who writes, "The protagonist is hungry; the woman in front of him is eating peanuts, a symbolic southern product. He misses the South (Rocky Mountain, North Carolina, specifically) and in his nostalgia for the camaraderie he remembers having found there, the reader is shown that he has come North, made the crucial trip from the land of slavery to the land of freedom. Yet, having come north, he finds himself almost hopeless-poor, hungry, and afraid that people in this strange part of the country will think he is 'crazy.'" (Wagner Martin). The meaning that can be elicited from the food metaphor is diverse; however, it can all be related back to the concept of power. Another important example that is used involving food and drink is when a member of the audience gives the narrator whiskey instead of wine. Instead of a pleasing and tasteful consumption, the protagonist is given a drink that burns his throat. The narrator says, now he felt the cold whiskey breaking a warm path straight through the middle of him, growing hotter and sharper as it moved. He had not eaten all day, and it made him light headed. The smell of the peanuts stabbed him like a knife," (Ellison 479). This passage shows the protagonist as powerless, in that he had not eaten, or consumed and used, any food, or any other life force. It is also suggested that the wine and whiskey is used as a religious reference,

implying the tradition of communion (Urquhart). The alcohol can also be related to the sense of intoxication that power brings, which is relevant also towards the end of the story. There are many other symbols that Ellison uses to show his themes of power other than foods and alcohol, however.

The lighting used in "The King of the Bingo Game" is also a significant aspect of Ellison's theme of power. The audience of the theater is dimly lit and the narrator cannot see the crowd easily; however, he can distinguish them, as seen when he



observes a group of "intense faced girls" (Ellison 479). Despite his difficulty of seeing the audience when he is among them in the darkness, it is nearly impossible to see them when he wins bingo. When he wins this game by chance, he is brought onto the intensely lit stage. When first climbing onto the stage, the narrator says, "He stumbled down the aisle and up the steps into a light so sharp and bright that for a moment it blinded him, and he felt that he had moved into the spell of some strange, mysterious power. Yet it was familiar as the sun, and he knew it was the perfectly familiar bingo" (480). When the narrator enters the lighted stage, he is assuming a role of power, since Ellison uses light as a symbol for power and darkness as powerlessness. The manner in which the narrator approaches the stage is awkward in that he is brought onto stage by a game of

chance and he stumbles as he climbs onto it. This is similar to the ways that some people raise to power ignorantly and without knowing the effects that the effects that the power will have upon them. The light blinds the protagonist in the same way that power can be blinding. This blindness disables his ability to distinguish the audience, as they become a blurred and faded mass. This light and power has made the narrator only able to focus on winning the bingo game, and unable to distinguish individual members of the audience. This relates to the loss of personal compassion and hospitality that results from the acquisition of power. This also relates to the theme that Wagner-Martin presents of the relationship between North and South mindsets. The North is often seen as more emotionally secluded than that of the South; thus, the people of the audience may be seen as the South, while the masters that are on the stage are associated with the North. Another potential analysis of Ellison's use of lighting is that the light can be seen as the grasp of White power. Hal Blyth and Charlie write, "Ellison uses the light to signal a role of reversal. Just as in the movie the girl-victim was illuminated by the flashlight, so too the protagonist is lit, moving him from would-be hero to victim. Ellison emphasizes this transition by immediately having the protagonist feel "he had moved into the spell of some mysterious power" (2268). As the white announcer grabs his winning bingo card and check it out with the "cold light"

"...both holding power and the pursuit of power have the ability to consume and blind the person who is seeking it, so that they are no freer than the people or things that they control..."

(2268) flashing from his finger, the protagonist has yet to realize the change—that like the film on the white screen, he is "fixed" by his role in a white-run society" (par 4). It is true that racial issues are prominent themes in Ellison's works and understandably so seeing that he was an African American during a time where blatant racism was much more prevalent than it is today.

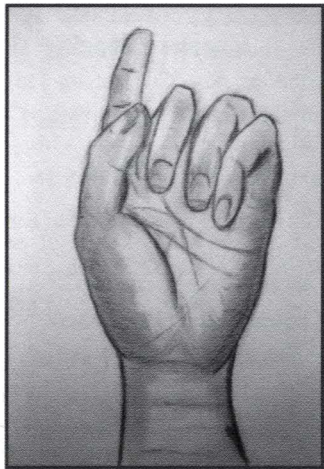
Like his theme of the relationship between the North and South values, however, his themes of race can also be rooted back to the broader theme of power; the whites being those in power and the

blacks being those being ruled over. If the theme of race is looked at in "King of the Bingo Game," the protagonist can be seen as being disillusioned into believing that he is equal in power with the white power structure. In his introduction to *Invisible*

Man, Ellison himself says he tries to communicate that Blacks are not the only group that can be affected by the reach of power, and that it can be applied to anyone no matter what their social status is.

Ellison's theme of power is further investigated through other symbols used in his story. The protagonist's dream of being chased by a train is a significant aspect. In his dream, the protagonist runs from a speeding train that is about to run him over. He is able to jump out of the trestle just in time to dodge the locomotive; however, he soon realizes after walking away that the

train has run off the tracks and begins to chase after him again. In this metaphor, the train is used as a symbol for power, while the tracks are a symbol for the desired path for a person that is designed by a power structure. The narrator begins by walking on the tracks alone, ignorant of the oncoming train. This means that the narrator starts his life as an ignorant subject to the control of power. Once he sees this train, or becomes aware of the existence and effect of power, he tries to escape it. He is able to leave the train tracks, or the apparent path that is beset for those who are dominated by power. Once he leaves this protagonist; however, it is seen that this control is not so simple. The narrator goes on to say, "Didn't they know that although he controlled the wheel, it also controlled him" (482); thus showing perhaps the most intricate aspect of Ellison's theme. One may hold power; however, this power also is paradoxically in control of the person in power.



In other words, both holding power and the pursuit of power have the ability to consume and blind the person who is seeking it, so that they are no freer than the people or things that they control, thus relating to the train metaphor. It also relates to the hunger of the audience in that the effects of power are inescapable, even for the one in power. Those who are not in power are also controlled by power both by their master and by their personal hunger for their own empowerment; no one is spared

from the capacity to be consumed by the pursuit of power. Another important aspect of the symbolism in the bingo wheel is the cord that connects to the button the protagonist holds. He believes that he holds absolute power, yet the button's power is dependent on the cord, showing that the protagonist is not truly in power. The masters of the stage hold the true power, and after their patience runs out with the protagonist they close the curtain on him, figuratively and concretely. Blyth and Sweet

explain the conclusion by saying, "He still believes that as long as he holds the button he is in control, yet he is tethered to the wheel by the electrical cord, unable to escape the white policemen who have been called to remove him from the stage so that the game can continue. His moment of triumph, in which he seemingly finds a "trapdoor" to escape the hold of white dominance with the godlike act of changing "the name that had been given him

by the white man who had owned his father" (2271), is short-lived. Despite landing on the prize-winning double zero, the protagonist, who has diverged from the fixed role dictated to him by those running the game, is denied his win, beaten, and dragged from the scene" (Blyth and Sweet). Therefore, agreeing with the theory that the pursuit of power is futile. The symbols of the bingo wheel and button, along with the previously discussed symbols, are used to show the intricate nature of power.

For many people, the pursuit and maintenance of personal power is the focal point of self-improvement. Other people, however, recognize the futility and self-destructive nature of this venture. In Ralph Ellison's "The King of the Bingo Game," the nameless protagonist fails to recognize this futility and pays for it with his life. Symbols such as the consumption of food and drink, lighting, the narrator's dream, and the bingo wheel's button and plug are used

to show the fine intricacies of the theme of power. Ellison, along with other artists dedicated to the theme of power, paint a very grim portrait of our capacity to overcome and truly defeat the reach of power. Perhaps by understanding the fallacy of the pursuit of power and its effects we may overcome it, yet perhaps this understanding is another form of power in and of itself; thus presenting the fatal paradox of power.

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United Nations Policy Paper

The Republic of Croatia

Andyah Miller

The Republic of Croatia is a small country but is committed to protecting the rights and well-being of its citizens. Therefore, it views the issues of nuclear proliferation and disarmament, as well as children and armed conflict to be very important. On the issue of nuclear proliferation and disarmament, Croatia does not support the presence of nuclear weapons in any state's territory; neither does it have any in its own territory.

As it pertains to children in armed conflict, the Republic of Croatia is dedicated to protecting the rights of children and the prevention of child exploitation; especially as it pertains to the armed forces and sexual molestation. Croatia has recently come out of the horrors of war, and thus understands how disastrous the use of nuclear or conventional weapons can be. It also values the lives of its young men and women, and is endeavoring to protect their futures. It is for these reasons, that Croatia supports efforts towards "nuclear proliferation and disarmament" and supports efforts to rescue children in armed conflict.

Croatia's history of war due to its geography and relationship with its neighboring states makes its position on both topics so strong. The Republic of Croatia currently serves as a gateway to Eastern Europe. It lies along the east coast of the Adriatic Sea and shares a border with Serbia, Montenegro, Bosnia and Herzegovina, Hungary, and Slovenia. Croatia is made up of 20 counties plus the city of Zagreb and controls 1,185 islands in the Adriatic Sea, 67 of which are inhabited (U.S. Department of State).

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Following World War I and the demise of the Austro-Hungarian Empire, Croatia joined the Kingdom of Serbs, Croats, and Slovenes, which later became Yugoslavia in 1929.

When Germany invaded Yugoslavia in 1941, Croatia became a Nazi puppet state. Croatian Fascists, the Ustachi, slaughtered countless Serbs and Jews during the war. After Germany was defeated in 1945, Croatia was made into a republic of the newly reconstituted Communist nation of Yugoslavia; however, Croatian nationalism persisted. After Yugoslavian leader Josip Broz Tito's death in 1980, Croatia's demands

for independence increased in intensity (InfoPlease).

Croatia held its first multi-party elections since World War II in 1990. Long-time Croatian nationalist Franjo Tudjman was elected President, and one year later, Croats declared independence from Yugoslavia. However, one month later, war erupted between Croatia and the Serbs (U.S. Department of State). In an attempt to bring peace between 1992 and 1995, the United Nations mediated several cease-fire exercises. In November 1995, Croatia agreed to peacefully reintegrate Eastern Slavonia, Baranja, and Western Sirmium under terms of the Erdut Agreement, and the Croatian government re-established political and legal authority over those territories in January 1998. In December 1995, Croatia signed the Dayton peace agreement, committing itself to a permanent cease-fire and the return of all refugees (U.S. Department of State).

The Croatian Parliament, also known as the Sabor, became a unicameral body after its upper house (Chamber of Counties) was eliminated by a constitutional amendment in March 2001. The remaining body, the Chamber of Representatives, consists of 153 members who serve four year terms elected by direct vote. The Sabor includes 140 members from 14 geographic districts within Croatia. Croatia has a three-tiered

governmental system; the President (Chief of State), Prime Minister (Head of State), and the cabinet of ministers. Parliament consists of 11 political parties, with the Croatian Democratic Union (HDZ) being the political party of the Republic's Prime Minister, the Honorable Jadranka Kosor. The current President of the Republic of Croatia is Stjepan Mesic (U.S. Department of State).



Following World War II, rapid industrialization and diversification occurred within Croatia. Decentralization came in 1965, allowing growth of certain sectors, particularly the tourist industry. Profits from Croatian industry were used to develop poorer regions in the former Yugoslavia. However, substantial challenges remain, particularly in reforming the judicial system and reducing corruption. Croatia consists of approximately 4,491,543 people. In addition to Croat and Serb, ethnic groups in Croatia consist of Bosniak, Hungarian, Slovene, Czech, and Roma.

Although Serbia was once a foe of Croatia, it is currently a friend of the country. Relations between Slovenia and Croatia have been friendly, but burdened with constant disputes, including several unresolved minor border disputes; for example, the division of former Yugoslav territorial waters, particularly in the Gulf of Piran (Zubrinic).

On the issue of nuclear non-proliferation, Croatia does not support the manufacturing, storing, or unnecessary use of destructive weapons; especially within its territory. Croatia considers that the proliferation of weapons of mass destruction (WMD) and their means of delivery, both to the state and non-state actors, represents one of the most serious threats to international stability and security. According to H.E. Mr. Tomislav Vidosevic, Assistant Minister of Foreign Affairs and European Integration for Multilateral Affairs and International Organizations, the Nuclear Non-Proliferation Treaty (NPT) has confirmed its role as the most important international deterrence instrument against the threat of nuclear arms proliferation, while at the same time promoting the peaceful uses of nuclear energy (Vidosevic).

Although the Treaty has helped to facilitate and promote the enhancement of both regional and global strategic security and stability, nuclear disarmament and proliferation is still a global issue which needs to be addressed by every country if we are to accomplish world peace. EU member that has signed the NPT must implement it into its own governmental policies. Legally binding security assurances by the five nuclear weapon states to non-nuclear weapon states would only strengthen this principle and avoid unnecessary insecurity. Croatia continues to be concerned with the fact that there are still some states that are not parties

to the NPT. The NPT is the most widely accepted arms control agreement, yet Israel, India, and Pakistan have never been signatories of the Treaty, and North Korea withdrew from the Treaty in 2003 (Nuclear Information Project). Croatia therefore must repeat its call to those states which have not yet done so to accede to the NPT as soon as possible as non-nuclear weapons states.

As H.E. Vidosevic notes, Croatia believes that regular reporting by all States on the implementation of Article 6 and paragraph 4(c) of the 1995 Decision on Principles and Objectives for Nuclear Non-Proliferation and Disarmament could be a first step in the right direction, and is one of the preconditions for more successful functioning of the Treaty. Even if all states were to sign the treaty, and agree to be a non-proliferated state, if it were mandated by the UN Security Council for participating

"...nuclear disarmament and proliferation is still a global issue which needs to be addressed by every country if we are to accomplish world peace."

states to report exactly how they are working to implement these new policies, it would force each state to be proactive. This can be done by each state providing the UN Security Council with an annual report of its country's undertakings that year in order to protect its non-proliferation status. At a specified time and date, each state could present this report to the Security Council, which will hopefully not only encourage each state to be proactive in the implementation of its non-proliferation legislature, but also give each state an idea of how it can be done.

Also, in an attempt to regulate the flow of arms, each state should endeavor to strengthen its legislative and operative procedures with regard to non-proliferation, export control, nuclear safety, and import and export of weapons and other military equipment. This is particularly important in this day and age when curbing illegal trafficking of nuclear weapons and materials is taking a leading role in the non-proliferation policies of many countries, including Croatia. Establishing supervision of and control measures in the production, import and export of specific equipment and materials specially designed or prepared for production, processing or use of nuclear materials also gives heads of state greater control over the use of nuclear weapons within its borders.

It has been established that nuclear weapons within states cause mass destruction and casualties within states, breakdown states' stability during war and conflicts, and leave a lasting effect on the inhabitants' security and peace of mind. However, the growing availability of small arms has been a major factor in the increase in the number of conflicts, and in hindering smoother rebuilding and development after a conflict has ended. Sources estimate that there are around half a billion military small arms around the world, and that some 300,000 to half a million people around the world are killed by them each year. They

are the major cause of civilian casualties in modern conflicts. Small arms include weapons such as pistols, grenades, sub-machine guns, mortars, landmines, and light missiles (Shah).

Small arms continue to be such a re-occurring problem today because of a variety of reasons. Small arms have a long-life, they have a low maintenance cost, they are relatively cheap to purchase and are easily available, and they are portable and easily concealable (Shah). All these factors make it possible for the illegal trafficking of such weapons, especially hand guns. What worsens this is the fact that they sometimes end up in the hands of children. Children are involved in armed conflicts in some countries around the world, which is why the topic of children in armed conflict is such a pertinent issue. Sources estimate that there are over 300,000 child soldiers in the



world today, which puts weaponry into the hands of thousands of minors (Shah). Protecting the world and our children from danger due to nuclear weapons and illicit small arms should be a concern of every state. The NPT is a document which has the potential to

change the entire world; therefore, each state should endeavor to be a part of this venture. Human safety should be number one on every government's agenda, and this issue must be taken seriously by government officials in order for armed violence to decrease.

On the issue of children and armed conflict, the Republic of Croatia states that Croatian legislation prevents persons under 18 from joining the armed forces of the Republic of Croatia. The European Union strongly endorses the continued commitment demonstrated by the Security Council in giving high priority to the protection of children in its regular dialogue on the protection of civilians in armed conflict (Council of the European Union).

Regrettably, young boys and girls are being exploited in armed conflicts; it is vital that the member states of the Security Council work to abolish the recruitment of child soldiers. In the last decade more than 2 million children have been killed in armed conflict and more than 6 million have suffered physical mutilation. Reliable estimates suggest that some 300,000 child soldiers are currently engaged in war operations. Millions of children have become orphans or left homeless as a result of war (Bayefsky).

The Convention on the Rights of the Child and its Optional Protocols set out clear legal standards pertaining to the protection of children. Every state that has yet to support the efforts of the UN to protect the human rights of children must come to the realization that those children which they are abusing, and psychologically destroying are the future of its country, including government. Addressing the issue of children victimized in armed

conflict must increasingly take place collectively at national, regional and international levels. This includes not only children that are forced to fight in war, but also children who become prey.

There is a deep concern with the high incidence and appalling levels of brutality of rape and other forms of sexual violence against children, girls and boys, committed in the context of and associated with armed conflict, including the use or commission of rape and other forms of sexual violence in some situations as a tactic of war (online.lynn.edu). For instance, the fighting in the Democratic Republic of Congo is often called a "forgotten war". Its death toll is higher than any conflict since World War II, with 5.4 million casualties since the start of the fighting in 1998. In his February 15, 2008 Tyndall Report blog entry, television analyst Andrew Tyndall noted that in the past year, the three major

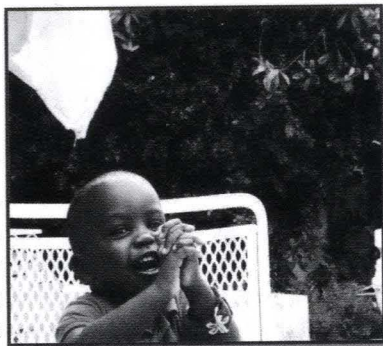
U.S. broadcast networks' nightly newscasts devoted a total of eleven minutes to the ongoing conflict. But Congo is also home to another of history's gravest silences: mass sexual violence as a war tactic.

"War is the result of the inability of the men and women who are responsible for the state's security and safety to come to civilized agreements that exclude the preservation of human rights."

In June 2008, Secretary of State Condoleezza Rice led a special session of the UN Security Council to address the issue of violence against women in armed conflict. She said, "There has long been debate about whether or not sexual violence

against women and girls in conflict constitutes a security issue. I am proud that today we respond to that lingering question with a resounding 'yes'" (Geminder). Indeed, this is an issue that is of utmost importance and those states which are truly concerned with the well-being and safety of women and children must put into action, the persecution and conviction of those individuals who continue to do acts of violence against children, including soldiers. The Congo, for instance, is a place where rape has become a widespread epidemic.

According to an article in the New York Times, the 2006 elections held in the DRC were intended to end Congo's various wars and rebellions and its tradition of epically bad governance. However, the elections have not unified the country or significantly strengthened the Congolese government's hand to deal with renegade forces, many of them from outside the country. The justice system and the military still barely function, and United Nations officials say Congolese government troops are among the worst offenders when it comes to rape. Large swaths of the country, especially in the east, remain authority-free zones where civilians are at the mercy of heavily armed groups who have made warfare a livelihood and survive by raiding villages and abducting women for ransom (Gentleman).



This problem is far too large for the Congo to attack on its own. The United Nations has some 17,000 peacekeeping troops present in the Congo, the largest in the world, yet the attacks continue (Gentleman). Congolese government officials, firstly, must work towards cleaning up the government and the military, in order to effectively capture and convict those men who are committing such offenses. Unfortunately, this is a present danger in many war-stricken countries, and the UN is endeavoring to aid victims in the best way possible through various relief programs. However, the support of member UN states in the application and implementation of policies protecting the rights of children especially is very important if this problem is to be resolved in the near future, or even the distant future.

States must also cease to recruit children in its armed forces. It is very difficult to understand why young boys and girls must be traumatized by the horrors of war, when there are many competent men and women who can do the job. Croatian legislature prohibits persons under the age of 18 from joining the armed forces of the Republic of Croatia. This can be a first step in each state's endeavors to protect the innocence of its children. Greater attention must also be paid to educating

young boys and girls and providing them with the means to grow up to live productive lives.

This can be supported by states refraining from actions that impede children's access to education, in particular attacks or threats of attack on school children or teachers as such, the use of schools for military operations, and attacks on schools that are prohibited by applicable international law. War and violence should not be a way of life. War is the result of the inability of the men and women who are responsible for the state's security and safety to come to civilized agreements that exclude the preservation of human rights. If these individuals are unable to settle disputes amongst themselves, then the children should not suffer.

It is imperative that each state fully comprehend the extremity of child rights violations, and work towards securing the future of every state. Those states who refuse to sign legislation banning child rights violations should really stop and think of what message they are sending to

children; that their lives are useless, and that their only purpose in life is to either kill, or be killed.

The Republic of Croatia's mission is not to single-handedly change the world. Croatia is a relatively small country in comparison to other states such as the U.S. and the Russian Federation with large populations. However, it does believe that each state, be it small or large, must work together to ensure the safety and well-being of its citizens. The UN Security Council provides the opportunity for states to negotiate and discuss pressing matters such as nuclear proliferation and children in armed conflict, and in order for global peace to be achieved, each state MUST agree to be a part of peace-making initiatives, such as the implementation of the Nuclear Proliferation Treaty, or by supporting UNICEF's mission to protect the rights of a child. Croatia is committed to supporting such causes and agreements, for it understands that cultivating a healthy, stable population is the only way to achieve a stable, healthy economy.

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The National Security Dilemma

Gamila Elmaadawy

Acknowledging that a state's power cannot be denied in the context of national security, its conflict with the international system as the better option has been apparent through the ages. This dilemma within the confines of the nation has been a path chosen by each individual state. This dilemma of national security manifests itself as long as a state is in existence and is surrounded by neighbors and an international community. The status quo of the state and its unique power, as well as the regulation or anarchy of the international system, will each equally affect the notion of national security of states. National security is a dilemma of states' choice between state power and involvement in the international system, that is to say, the decision to implement international law and intergovernmental organizations. The decision can also be viewed through the different theoretical viewpoints of liberalism, realism, radicalism, and constructivism. Whether either path becomes the better option in a state's choice to protect its security is a decision to be taken by the nation and its leaders.

State power can be defined in numerous forms. This can include natural

sources such as territory, population, natural resources, and geopolitical position. The United States and Russia's main source of state power lies in the availability of territory, while others like the United Kingdom may rely on "the importance of controlling the sea" (Mingst 107). State power can also include tangible sources such as industrial development, or intangible sources, such as leadership, public support and national image. The state utilizes each and every form for power. Can a state rely solely on its individual power to maintain its national security? This is a choice that has to be weighed against the pros and cons of national power, and the costs and benefits of implementing the international system of laws and organizations.



The benefits of utilizing state power are made apparent when expressed in the forms of "effective power, namely, diplomacy, economic statecraft, and force" (Mingst 111). Throughout history, states have presented intimidating, powerful positions when protecting their security. This has been done through the employment of the abovementioned methods. This was clearly illustrated in the aggressive maneu-

vers of Germany in its Third Reich, as well as in its relations with states prior to World War II (Hitler's Foreign Policy). In this instance, national security was protected to the highest degree. State power was implemented to a transgressing degree so as to infringe on the security of others. Thus, state power applies to protect national security, but where the international community is overlooked, it can be foreseen that trouble arises. Flouting international norms becomes a problem.

The international system includes international law and intergovernmental organizations. International regimes are maintained by intergovernmental organizations that "spearhead the creation and maintenance of international rules and principles based on their common concerns" (Mingst 167). In accordance with federalist, functionalist, and collective goods theorists, this set of principles encourages international cooperation in some form (Mingst). The contemporary international organization dates from ancient times: "Treaties concluded between city-states and communities" (Mingst 170). Now, in the 21st Century, IGOs are generally comprised of the United Nations, the European Union, and the International Atomic Energy Agency, among others. Such organizations can also "establish regularized processes of information gathering, analysis, and surveillance". Nevertheless, all of these actions fundamentally fulfill the international cooperation of states by somewhat transcending beyond the selfish notion of

state power. The international system also includes international law that similarly functions by "setting a body of expectations, providing order, protecting the status quo, and legitimizing the use of force by a government to maintain order" (Mingst 193).

Can a state then rely on international organizations and laws to maintain its own security? In the German Third Reich case, adherence to the international order may have been severely neglected, and therefore, became the major solution to maintaining the national security of all states. For example, the International Criminal Court serves the purpose of trying those convicted of carrying out genocide, crimes against humanity, war crimes or crimes of aggression. The court can then be duly applied to the German instance where mass-murder was carried out, helping in preventing violations of security. The

"Can a state rely solely on its individual power to maintain its national security?"

United Nations has experienced numerous successful operations in peace-keeping and retaining the security of nations and of the international community (Mingst). The effectiveness of international organizations cannot be denied. However, the dilemma lies in whether a sovereign state can place the weight of its own national security at the mercy of these multinational groups.

A decisive position each and every state must decide is the manner in which it will be placing weight on either state power or international cooperation to determine its national security, as mentioned before. A

state may also choose to implement both methods, manifesting state power, admitting intergovernmental organizations within its borders, and contributing to them internationally. The choice naturally lies on maximizing benefits in security for the nation. Whether either strategy is preferred over the other is a risky decision to take in the 21st Century because IGOs have become an integral part of globalization. The notion of sovereignty can also hinder the concept of international cooperation to become a significant part of state security policies. Nevertheless, both paths to protecting national security are valid, although individually may not be sufficient.

Hence, state power and international regimes can equally work to protect the national security of a state. Relying on one more than another may eventually affect national security negatively. Although the different viewpoints scattered between

federalist, functionalist, and collective goods theorists can sway the argument regarding the significance of the international organization in country policies, states themselves may choose their own programs according to profit maximization. Protecting national security would therefore seem to require the correct balance and combination of state power, as well as the implementation of international organizations and law. In this way, a sovereign state may maintain its individual power status, while simultaneously maintaining positive ties and relations within the international community, contributing to it and adding to its own security as a result. Therefore, the dilemma of national security based on national power versus international regimes can be solved by the state's decision to balance them out. This can be considered the best option for protecting state's individual national security.

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A Realist's Perspective Supported in the End: The Attacks of September 11

Renuka Rampersad

In *Essentials of International Relations*, Karen Mingst initially introduces a few global issues and concepts, including four main theoretical perspectives: realism, liberalism, an alternative to both liberalism and realism, she refers to as the 'radical,' and constructivism. In this essay the four main theoretical perspectives will be briefly highlighted and each of its characteristics that define it will be examined. These various perspectives can be applied to specific events in world history that have substantially affected the ways of the world presently. One crucial event in world politics that occurred on September 11, 2001 is the September 11 attacks, also known as the 9/11. The realist and liberalist perspectives will be applied to this event with the sole aim of concluding which theoretical perspective, realist's or liberalist's, was more highly supported by people with reference to the attacks of September 11.

Realism, also known as political or neorealism, is based on the view of an individual being exclusively selfish, power-seeking and antagonistic. These individuals are categorized by state, with each state

acting in a unitary way with its main goal being its national interest (Mingst, 63). States exist in an anarchic international system which acquires stability in a balance-of-power system. Power in the sense of realism is considered to be a state's military capability and ability to utilize it. With regards to change, realists are very firm in their belief of an almost permanent structure with little change potential and slow structural change. Various concepts of realism include: classical realism, liberal realism or structural realism and neoclassical realism.

"Power in the sense of realism is considered to be a state's military capability and ability to utilize it."

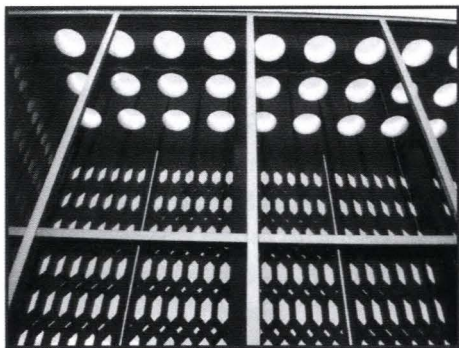
On the other hand, liberalism or idealism is the counterpoint of realism. Liberalism upholds the importance of individual or state freedom. This means that each state can improve its moral and material conditions without corrupt social institutions and misunderstandings along leaders created through injustice and war (Mingst, 60). In liberalism, states cooperate and follow international norms, unlike realism; power is defined as economic interdependence. Liberalism was revived through neoliberal institutionalism.

The third theoretical perspective in international relations is what Karen Mingst refers to as the "radical." In essence it is the alternative to liberalism and realism; it is a bit of both, mixed to form a theoretical perspective. It focuses on explaining the relationship between the means of production, social relations and power (Mingst, 69). Unlike liberalism and realism, economic stability as a state is the determining factor of power. The key actors in this perspective are the social classes, transnational elites and multinational organizations. Individuals' actions are determined by their economic class. The international system is stratified based on economic class just as individuals are. The state is an agent of international capitalism and executing the bourgeoisie (Mingst, 71). Within this theoretical perspective there are various theories, including the dependency theory and other theories influenced by Marx, Wallerstein, Hobson and Lenin.

Lastly, constructivism is not a uniform theory like liberalism and realism (Mingst, 72). Constructivists support the belief that state behaviour is shaped by elite beliefs, identities and social norms (Mingst, 72). It highlights the socially constructed character of international relations. International material structures do not only create the international system. Constructivists believe that there is no over-arching theory in international relations as a result of

the world's diversity (Mingst, 72). The key actors in constructivism consist of individuals and collective identities, and constructivists have a firm belief in evolutionary change.

As mentioned previously, many of these theoretical perspectives have different views on the September 11 attacks in 2001. However, realism and liberalism will be applied, accounting for the action and the response to the action of this event. The 9/11 was a series of coordinated attacks by the Al-Qaeda, from Afghanistan, upon the United States. Four commercial passenger



jet airliners were hijacked by 19 Al-Qaeda terrorists. Two of the airliners that were hijacked crashed into the Twin Towers of the World Trade Center in New York City, killing everyone on board and those working in the

buildings. The third airliner crashed into the Pentagon in Arlington, Virginia. The fourth airliner crashed into a field near Shanksville, Pennsylvania.

A realist view on the 9/11 would focus specifically on the states involved in the event along with the international system. In this case, the two states involved were the United States and Afghanistan. Realists would not consider the non-state actor, who is the Al-Qaeda. In terms of states, the Al-Qaeda from Afghanistan carried out terrorist attacks against the

United States. In retrospect, specifically aimed toward those major buildings that represented the economic and military competence of the United States, the World Trade Center and the Pentagon. It was later known that the airliner that crashed in Shanksville was intended for the U.S. Capitol building. In response to these attacks the United States made a commitment to fight global terrorism and punish those responsible. Realists would support the United States War on terrorism by sending troops to Afghanistan to overthrow the Taliban from power, whose government protected the Al Qaeda terrorists (Mingst, 56). Realists believe that the state with sufficient military capability and ability to use it should react and punish those responsible because Afghanistan proved to be a security threat as a result of the Al-Qaeda. It was this War on Terrorism that eventually led to the 2003 Iraq war.

On the other hand, liberalists would consider states and non-governmental groups and international organizations. With regards to states, in this case as mentioned previously it would be the United States and Afghanistan. Liberalists would not have agreed with the way in which the United States reacted toward Afghanistan with the War on Terrorism. Liberalists believe in settling things through diplomacy and more peace-building methods, rather than simply carrying out acts of violence on the entire state in response to the terrorist attacks of a

violent non-state actor. Liberalism emphasizes cooperation among countries, not violence through terrorism. Across the globe, many nations offered pro-American support and solidarity. Many leaders in the Middle Eastern countries condemned the terrorist attacks. Thus, liberalists believe that all this could have been communicated to the Al-Qaeda without violence; perhaps even Afghanistan could have assisted in capturing the terrorists. Liberalists would also focus on each individual who is part of the Al-Qaeda unlike realists. Liberalists would not solely blame the entire state but

rather the non-governmental group that carried out the attacks.

With reference to the thesis statement, at the time many people having observed these terrorist attacks possessed a realist perspective on the event. Many people supported the United States actions

to form war on terrorism, with Afghanistan being the main target. However, presently as well as after time elapsed, many people started realizing that many innocent people were suffering in Afghanistan as a result of this war on terrorism. As a result of this, many people withdrew their support for the United States troops. In addition, because of this war many families whose members were admitted to the army were also suffering and a substantial amount of funds were being spent on the war after the perpetrators were found. People started to adopt a liberalist view of the situation.

"Liberalists believe in settling things through diplomacy and more peace-building methods, rather than simply carrying out acts of violence on the entire state in response to the terrorist attacks of a violent non-state actor."

In short, it can be observed that these two main theoretical perspectives are truly counterparts. Liberalists believe in doing good, thus they condemn bad deeds such as the invasion of the United States' troops in Afghanistan as well as the acts of terrorism. Liberalists support the peaceful way of

resolving issues, whilst realists believe in "an eye for an eye, a tooth for a tooth," despite the degree of violence implicated. The thesis statement examined in this essay is indeed held untrue because of present day views.

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The Dialogues of Learning:

A Leader

Fred Apaloo

"A leader is a dealer in hope"-Napoleon Bonaparte. Leadership by simple definition is the art of motivating a group of people to act towards achieving a common goal. A service leader on the other hand, is by definition is one who devotes himself to serving the people he/she leads which implies that they are an end in themselves rather than a means to an organizational purpose. Although all leaders have a common goal and share a common belief which is obviously to lead, there are certainly different types of leadership skills which enhance or deteriorate the leadership qualities of a leader. Leaders are most effective when they have a service minded philosophy because in my opinion, without a service minded philosophy what is an effective leader's aim, objective, and even role to society?

"Use power to help people. For we are given power not to advance our own purpose nor to make a great show in the world, not a name. There is but one just use of power and it is to serve people."-US President George W. Bush. Clearly in the United States of America, most of their Presidents have had the characteristics of a

service leader. In the *First Inaugural Address* by Franklin D. Roosevelt, the president uses the words "we" and "our" constantly, as a reminder to the people of America that he is there not only to lead them, but also to serve them, and thus it is a "we" effort that will get the country where it wants to be. He assures the people that they can achieve all they aim to achieve as long as they have a positive attitude to work and to win. "The only thing we have to fear is fear itself...and yet our distress comes from

no failure of substance...we still have a lot to be thankful for...our greatest primary task is to put the people to work" (Roosevelt 176-177). Roosevelt's wor-

ds exemplify that of a servant leader in that he aims to cater to the needs of his followers by reaching his full potential. In *Cuba: Historical Exception or Vanguard in the Antisocial Struggle?* Che Guevara briefly describes segments of his support towards the "revolutionary war" of Fidel Castro, which was an attempt to overthrow the government at the time. Although many may argue that Che Guevara's ways of gaining victory was absolutely insane and very harmful, which indeed they were, many also failed to see the reason why Che

"Leaders are most effective when they have a service minded philosophy..."

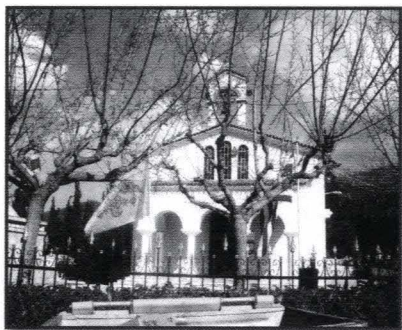
Guevara was doing what he was doing. For him, the people mattered more than anything, and he was trying to do anything in his power to give them equality and rights which human beings should be naturally bound to. He therefore supported Fidel Castro fully. "With these great cardinal qualities, his capacity to unite, resisting the divisions that weaken; his ability to lead the whole people in action; his infinite love for the people; his faith in the future and with his capacity to foresee it, Fidel Castro has done more than anyone else in Cuba to create the present formidable apparatus of the Cuban Revolution."

(Guevara 197) Che Guevara was certainly a service leader. Because for him, his fight was of the people and it was made clear.

From *Satyagraha in South Africa* portrays the great Mahatma Gandhi's peaceful fight

for equality. Mahatma Gandhi without a doubt is known worldwide to be a service leader. For him, solutions could be made without war or physical activity, with the soul and the power of God. In the excerpt from his essay, Gandhi continues to fight for the equality of his fellow Indians who are being discriminated by in South Africa because of their race. Through the imprisonments, personal attacks and many more, Gandhi still remained strong for his people, with non violence as a motto to solving the problem. He had the interest of his people at heart. "The spirit of Satyagraha rightly understood should make the people fear non

and nothing but God" (Gandhi 250). For Gandhi, the only power greater than man was God and he assured that to his people so that they never lost hope in knowing that they will someday reach a peaceful victory. Through all the turmoil, he still remained peaceful about his motion. "Assault or no assault, my advice remains the same" (Gandhi 249) Gandhi was nowhere near ready to give up on his people, and he invited them to pledge to make them free in South Africa, but he also made them aware that he was fully aware of his responsibility in the matter and was fully responsible for them. This made the people feel protected by their leader.



Winston Churchill's speech *The Few* portrayed the position of the British people during the world war. In his speech to the House of Commons, Churchill aimed to analyze the

position and danger that the British people were up against, but also the strength and advantages that the British army had. Churchill was not about to give up on his people during the war. He demanded that they fight with all they have. "I could not stop it if I wished; no one can stop it. Like the Mississippi it just keeps rolling along. Let it roll. Let it roll on the full flood, inexorable, irresistible, benignant, to broader lands and better days." (Churchill 191) Churchill has the spirit to continue to fight for the people because he believed that some day it will be well worth it, and today it is. He lead to serve the people and protect the

people, and he wasn't about to give up easy on them.

Lastly, reviewing my role at the Wayne Barton study center, a center for under privileged children to learn and study, a place where I did community service here in Boca has made me come to the conclusion that I am also indeed a service leader. At the center, we were usually there to assist these children in whatever obstacles they may have been facing.

Some people help out because they are obligated to, but personally, I care about these children and the future that lies ahead of them. In fact I care about them more than just helping them complete their homework assignments. I am eager to help bring out their personal self expressions and make them understand that more than anything else. I am there to build a community with them. I use incentives like candy to bring out the best in these children. I check their behavior charts every Thursday to see who was good and who wasn't so good and then to those that were good I reward them, and to those that weren't, I encourage them and keep reinforcing the incentives they could have. For me, leadership is really only effective when you

have a purpose to serve because otherwise who are you leading?

Roosevelt, Guevara, Gandhi, Churchill and I all share a common goal. We lead to serve, and we serve to achieve. Although some of the ways in which these great men went about serving was not always similar, they still all shared the common goal for the interest of the people and the betterment of the community. For some of them, culture

**"Roosevelt, Guevara,
Gandhi, Churchill and I
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We lead to serve and we
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played a part in some of the decisions they made. For example, with Gandhi, the Indian people are by nature very calm and peaceful and even until today despite some of the challenges they

may face, they still remain peaceful. For some others, violence has to take place in order for peace to begin. Every country has different people with different cultures and values, and that greatly impacts the type of service leader that one can be. However, despite the differences, a leader is not a leader if he does not have a service minded philosophy, and that is the only reason why Roosevelt, Guevara, Gandhi Churchill and I are and were able to achieve what they wanted to. I therefore believe that to be an effective leader, one must have a mind to serve people.

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Human Ambulation & Central Pattern Generators (CPG's)

Katerina Jiskrova

What exactly are the central pattern generators? When I first started reading about CPGs, it was quite hard for me to visualize them because they are something that cannot be seen, touched, felt, smelled or heard. CPGs are a neural circuit or network of nerve cells (neurons) that work together to produce specific, rhythmic movements or stereotyped behavior, autonomously, without conscious effort. It is part of a motor control system which I will further explain later in detail. "CPGs exist in the brain stem and spinal cord and have been established without any doubts in animals" (Leonard, 1998) and a large number of vertebrates, such as cats, which are very often used as a subject of experiments, observations and research about CPGs. In the case of science and the modern lifestyle, understanding is needed to develop ways to restore walking after spinal cord injuries (SCI), strokes, and other injuries to the central nervous system (CNS).

Ambulation or walking can be an automated process, but in fact it is a really complicated motor act requiring the

coordination of trunk and limb muscles crossing many joints. The evolution of walking on two legs took a long time and it started around 4.5 million years ago, when our human ancestors got out of the trees and slowly started to routinely move about on two legs. Scientists still do not know exactly why Homo Sapiens began moving on two legs; however, many theories have been presented, but it is still a matter of mystery.

Apes look remarkably like humans, but

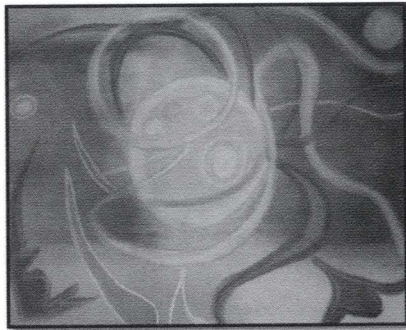
"In the case of science and the modern lifestyle, understanding is needed to develop ways to restore walking after spinal cord injuries (SCI), strokes, and other injuries to the central nervous system (CNS)."

humans evolved a unique skeletal adaptation: *walking upright* or *bipedalism* (walking on two legs). The biggest challenge for our skeleton was how to maintain balance on only two legs. Thus, the main structural changes simply evolved from shifting the weight of the body to the hind legs and balance on one leg as each stride is taken. Human ancestors developed these unique skeletal adaptations for walking upright and bipedalism. An important point is how walking requires equilibrium which is especially challenging in walking on two legs, in which both limbs must never leave the ground at the same time, so it resulted in

evolutionary changes to the CPGs. In other words, changes in the human skeleton were evolving at the same time as with CPGs.

In order to understand human locomotion, it is key to grasp the phenomenon called *Developmental milestones (DM's)*. They "are a set of functional skills or age-specific tasks that most children can do at a certain age range." (Piek 2006). There are two kinds of developmental skills, gross motor and fine motor skill. During the development of these motor skills, children develop their skeletons like, for example, develop curvatures of the spine. As mentioned before, there is no ability for what we consider normal walking without particular skeletal structures. The shape of the spine at birth is similar to the shape of the letter "C". At around the age of 3 months, as the baby raises its head, the cervical spine gains its "lordosis," around 6 months of age, the infant adopts a seated posture and the lower back - lumbar "lordosis" and sacral "kyphosis" develops. During crawling and the first attempts to stand, the thoracic "kyphosis" is developed. The first movements a child adopts by three months of age are head movements such as lifting his or her head when lying on its stomach, turning his or her head from side to side when lying on his stomach, and wiggling and kicking with both arms and legs. By four and a half months a baby should be able to lift his or her chest with arm support; by

five months to roll over; by eight months to sit without support and so on up to 15 months of age when a baby should be able to walk alone. After their first birthday, children's ambulatory skills continue to develop in their own time. Fine motor skills become more pertinent as they learn to take lids off containers, point, and undress themselves. Assessment of those functional skills and age tasks, during child development, helps with the discovery of possible developmental problems or inherited defects soon enough to address them through pediatric physical therapist.



Locomotion is one of the greatest studied movements in the animal kingdom. The challenge for studying the human pattern generating networks or locomotion is to understand the neural circuit and how to separate the contributions of the pattern generator from that descending brain input. One of the most researched areas of studying of CPGs is the children's ambulation during this developmental phase because, before the age of one, scientists believe that the stepping behavior is relatively free of the descending brain control in this age; therefore, the CPGs can be isolated and scientists can study their operational principles. For example, "foot-drugs in infants may also be related to immaturity of the peripheral nervous system" (Yang, 2009).

A normal adult gait is considered as a consistent sequence of motion performed at each of the lower extremity joints during locomotion. The two main phases of the gait cycle are stance and the swinging phase. During the stance phase, extremity on the ground constitutes 60% of the gait. The four sub phases during stance are loading response, mid-stance, terminal and pre-swing phases. Throughout the swing phase, lower extremity is in the air and constitutes 40% of the whole gait. The three sub phases include initial swing, mid-swing and terminal swing phase. Normal stride length is about 15 in. with normal base of gate 2 to 4 in. and the angle of gait is approximately 12 to 15 degrees in total. Those numbers are important in gait evaluation because they can be the first sign of a gait abnormality or possible injury to the brain after some kind of incident or after stroke.

Walking has an impact on the whole body. During locomotion, vertically directed forces travel in the skeleton through the angle joint to the tibia, through subsequence links and finally up to the head. The body controls these vibrations by gaze stabilization system in which muscles and joints act as filters to minimize the perturbing effects of impact with the ground and help to stable trajectory at the head and the visual-vestibular sensory system of the same.

There is no obvious need to move the upper limbs in concert with the lower

limbs during locomotion. Reflex activation of upper limb muscles puts our arms out to help brake our fall and help regain balance because of a strong perturbation to the human swing limb. Data supported hypothesis state that CPG activity contributes to the neural control of rhythmic arm movement. There is separate CPG activity for the control of rhythmic movements of each arm. It is found that there is relatively weak coupling between the arms when compared with that of the leg muscles.

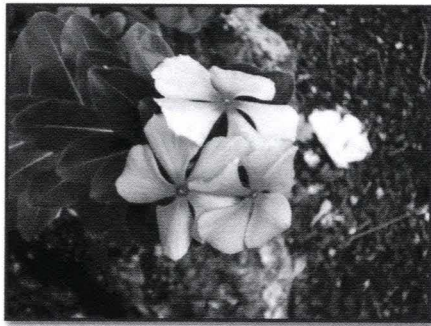
There is a separate CPG for each limb, which responds to sensory input from that limb, and could be somewhat independent of contra lateral limb (like in quadrupeds). CPGs control leg movements and there is a strong coupling between leg movements vs. arm movements.

"One of the most researched areas of studying of CPGs is the children's ambulation during this developmental phase..."

CPGs contribute to a various vertebrate motor acts including mastication, respiration, scratching and locomotion. CPGs can change output depending on speed requirements and in response to obstacle avoidance. Although CPGs can operate without afferent input, their activity is constantly modified by available sensory input.

There are such things as a general outline of the interrelationship between spinal central pattern generator (CPG) activity, supraspinal input and sensory feedback arising during movement in creating and sculpting human locomotion. Therefore, the existence of spinal locomotive CPGs in animals has been

established beyond reasonable doubt, but the relative importance of CPG activity in the control of human locomotion remains to be elucidated. The spinal CPG concept in human locomotion is not without controversy. Debates continue about whether the coordination of human locomotion is solely a function of spinal CPG, or whether higher brain centers are essential for the maturation of the human gait pattern. The role of higher brain centers, such as the cerebral cortex may be considerably different in humans than in other species. Data from humans, in fact, suggests that learning and development of the cerebral cortex play critical roles in the attainment of an adult like, bipedal, plant grade gait pattern. It is found that the higher parts of human brain which cooperate on human ambulation are: basal ganglia, cerebellum and cerebral cortex.



Basal ganglia play an important role in human locomotion; however, this role cannot be precisely defined. What has been found about basal ganglia, so far, is that they play a part in the initiation and determination of movement as well as in processes afferent/sensory information from the periphery and cerebral cortex impacting the motor learning. The cerebellum on the other side is essential for the smooth execution of voluntary movement, and it contributes to coordination of muscle activity. Another key role of the cerebellum is found in our ability to adapt to a changing environment. The cerebellum has

an integral role in the development and ongoing refinement of human locomotion and other learned motor tasks. The role of cerebral cortex is in direct or indirect modulation of activity within all neural structures and its involvement in the generation of coordinated locomotion in humans than it is in other species (terrestrial, quadrupeds).

As I previously explained, CPG's has been found in the spinal cord and brain stem. The exact regions in brain stem have not been determined in humans yet, but they have been found in nonhuman vertebrates.

This takes on the meaning that in humans those regions and functions are likely to be different.

Another important point in understanding to CPGs is to understand the brain's left and right hemispheres. The fact is that the right hemisphere controls and operates the left arm, and leg and the left part of the brain controls and operates the right arm and leg. Probably that is why walking patterns are direction and leg specific in humans and each leg can be adapted to a new movement separately. The effects from adaptation are stored in the brain individually for each leg. Thus, humans are able to create one type of movement by right leg and totally opposite movement by left leg. This confirms and supports the fact about separate CPG for each limb and arm as explained before.

Moving back to how scientists can consider normal walking as a sign of a gait problem or evolve after injury, a gait abnormality is defined as unusual and uncontrollable problems with walking. While many different types of gait abnormalities are produced unconsciously, most, although not all, are due to some type of physical malfunction. Some gait abnormalities are so characteristic that they have descriptive names, such as propulsive gait, scissors gait, spastic gait, steppage gait and waddling gait. Shockingly, the low percentage of recover ambulation after spinal cord injuries (SCIs) is 15 to 45%. Moreover, "only a very few who recover ambulation are able to perform stepping movements and rhythmic myoclonic movements" (Pinter & Dimitrijevic, 1999).

There are many options for treatment and therapy to recover from gait abnormality or injury. Such treatments involve locomotors or treadmill training, aquatic therapy, neurorehabilitation programs, electrical stimulation (muscular or functional), surgery, pharmacological substances and partial body support. Unfortunately, neither of those treatments works for a hundred percent for every patient and success usually includes more than one of those options. Many current researches now address their focus on improvement of rehabilitation and training.

The interesting part of this treatment section is Neuropharmacology because

knowledge of the connectivity of various neural systems that contribute to the control of locomotion is a necessary step toward understanding the neural basis of human locomotion. Neurochemical processes that underlie synaptic transmission have as much of a role to play in final behavioral outcome as actual physical connectivity between neurons. Transmission changes that occur pre- or postsynaptically can dramatically modulate activity within any given neural pathway. An understanding of some of the neurotransmitters and postsynaptic mem-

brane receptors involved in locomotion enhances our abilities to understand the mechanism involve, aids our understanding of the affects of diseases or chemical imbalances on locomotion, and is the first

step forward developing drug therapies designed to ameliorate motor disorders.

In conclusion, I would like to underscore just a few key points I found interesting and on which I agree in importance for future research in this area. Those key points are: development of methods designed to enhance residual brain influence and restore mobility. Future advance acute treatment of SCI and the pharmacological prevention of secondary lesions and use of emerging neurobiological intervention for rebuilding and reconstructing lost cells and their axons.

Furthermore, knowledge of what is normal can help recognize disabilities during child development. And as I men-

"More knowledge in this area will help pharmacologically, surgically and therapeutically to correct various walking asymmetries."

tioned at the beginning, it will improve the quality of movements and quality of life for people with movement dysfunction, people

after a stroke, after accidental injuries and other medical occurrences.

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The Rhythm of My Life, the Rhythm of My Soul:

I'm a Dancer

Timea Varga

I dance, twirl and spin
I enjoy the spotlight, all applause around
I feel the sweat dripping down my face
With playful jazz music in the background-
I see the eyes looking at me move
With admiration and wondering
How much work is in this piece,
How much fatigue is in the performing.

People say that I'm just a dancer
And I don't need to work at all that hard,
I don't need to practice countless hours
Missing late night-outs alone in the dark-
But it's all worth for the pleasure,
The late night practices alone
When I'm everything I want to be
Swaying with the music with joy on the floor.

Dancing is a sport where I just move,
I work until I can't walk no more,
With my feet bleeding and my body aching,
Until I simply cannot do anymore-
I dance my heart out and feel the music inside
That governs my feet and the rest of my body
Each motion something different,
Striving for perfection, never being sloppy.

It is a sport of effort and discipline in the heart
The respect for all around me,
A movement of passion deep in the soul
That brings the rhythm and the best out of me-

When I cry, I dance when I am happy I dance too,
I dance every feeling and I'm proud
Because I feel that I own the universe
And I know it all inside and out.

The music and motion brings me into a world
Where the pain and torn muscles don't count,
And I don't feel anything at all but greatness
Of a body and a soul swaying with the sound-
Yes, I'm an athlete although a little bit different,
An athlete and an artist at once who paints,
Through movements and expression,
And a body in fine motion until it faints.

The work becomes no work when I see the crowd
Taking joy from watching what I do,
While I simply do my best until I can breath
With leaps and promenades just as if I flew-
I dance because I love it and the way it makes me feel,
I dance because I am safe in this world around
And though I like the spotlight and the applause,
I like being me – That's what dancing is all about.

The Rhythm of My Life, the Rhythm of My Soul: Music in the Dark

Timea Varga

Standing in the dark, in my hand a beer bottle
I stare at the stars shaking my head
I just sit there, no move or push on the throttle
In the corner of my eyes a few tears shed.

Staring at the stars, the radio plays softly
I see your complexion through the windshield,
A star among the stars smiling at me gently
In my hands with your envelope still sealed.

The piano plays the Sound of Music
Bringing sweet memories into my mind
But such memories are forgotten quickly
As never existed, though were one of a kind.

My hands shaking with the beat of the sound
Exiting the radio with a volume too loud,
Fighting the tears and the silence so profound
All I can see is just darkness and cloud.

Wondering why the music does not heal the wounds,
Why the rain plays sadly on top of the car?
Why I just want to go to Anne's & Brown's
Just to sit and ease my pain in a bar?

My body numb and tired, I look up into the sky
With a sense of fear and doubt in my head,
I remember never having said 'goodbye',
And thinking all that I should have said.

I tune into another channel swallowing a sip
I place the envelop on your cold and empty seat;

I close my eyes and force myself to fall into deep sleep
And as heaviness falls onto my eyes, I start a dream so sweet.

Now you are with me, I see your face near mine,
And I hold you close to whisper in your ear
I caress you gently along your spine,
The sun now shining in a sky being so clear.

You hold my hand with joy in your eyes
A gift of a day, the most perfect among all
As the rhythms of "Without You" rise
I sway with you by my side, so proud and so tall.
A sweet melody like your voice is chanting
And you live it with a smile so content and nice
My heart warms up, a dream more enchanting
A feeling of spell having neither time nor price.

Swaying in the music, I listen to my heart
Looking at your magic and your lovely face;
I see your beauty as a timeless piece of art,
Resting peacefully in your sweet embrace.

Then you wave, and you start walking away
Turning back to look at me once more,
And even though I am asking you to stay
You dance off in the music, leaving me on the floor.

I see the light flickering and hear the music fade,
I open my eyes again, in the car being awake;
Wishing in tears you returned and stayed
Finding the sealed envelope and my hands still shake.

I stare at the sky, I see your face again
Telling me to reach for it, not to be afraid,
Gradually I forget the pain within
And open the envelope, my heart beating with faith.

Your words in the open letter, encouraging and tender
Assure me that you're watching me still,
While I look through again the windshield and wonder

Which star you are up there above the gloomy hill.

I put my hand on your seat, starting to feel a bit warm
Seeing a star so shiny and bright,
I feel your presence in the quieting-down storm
Bringing from darkness a tiny sparkle of light.

The rain stopped dancing on top of my car
The beer bottle is no more in my hands,
I am just looking for you in the sky
Searching for the car keys in my pants.

I know you had to leave so sudden and unplanned,
And I seem to need some time to heal my wounds
So I'm listening to the radio's adagio band
Hearing you whispering some sounds.

Starting the car, I look into the sky once more
I change the music for the very last time,
And I drive home humming "Upon the Shamrock Shores"
With your star in my heart, forever mine.

A Word From a Few of the Authors

Chief Editor

Author

Clarissa Fanjul

Class year: Senior, class of 2011

Major: Business Administration/
International Business

Minor: English



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

All I can say is diversity is vivacious, never boring and bright. Differences should definitely be celebrated and admired rather than convicted. At Lynn University, diversity unifies people from all over the world, which presents a paradox but that is just the phenomenon that occurs here.

What inspires you to aspire for excellence?

To me, excellence, in itself, asks for the best of a person. I give my best by being true to myself as I pursue my interests and push myself accordingly. Life is an adventure and I want to make mine worthwhile!

A Word From a Few of the Authors



Layout and Design Editor

Author

AnaYah Miller

Class year: Senior, class of 2011

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Minor: Hospitality Management

Home country: The Bahamas



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

To me, diversity means having every culture, every personality, every appearance and every ability present within our community. I see diversity as a tool for breaking the barriers that exist between individuals in our community. It helps us to understand that although we are a unique piece of the puzzle, we all fit together perfectly.

Lynn has enabled me to truly be my unique self. Because we come from different corners of the globe, our differences draws us to each other, and it is through our unique stories that we all learn a bit more about the world that we live in.

What inspires you to aspire for excellence?

I aspire for excellence simply because I want to give back. I want to give back to those that have helped me to get to where I am at currently, and where I will go in the future. I owe it not only to myself, but also to them to succeed. I hope that one day I will be able to bless others as a result of my current blessings.

A Word From a Few of the Authors

Paintings/Sketch Illustrations

Author

Renuka Rampersad

Class year: Senior, class of 2011

Major: Business Administration/
International Business

Minor: Graphic Design

Home country: Trinidad



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

In my opinion, diversity not only refers to differences in ethnic background, culture nor place of origin, it also applies to difference in talent, skills and way of thought. Having been a student at Lynn University for three years now, I can honestly state that I have been able to shine and be proud of my diversity because of the many opportunities offered to do so. In addition, being exposed to a learning environment that consists of so many other people from around the world gives me a sense of comfort and opportunity to learn from them and vice versa.

What inspires you to aspire for excellence?

I am inspired to achieve excellence because one day I hope to be the change, even if it is simply in the smallest way possible.

A Word From a Few of the Authors

Author

Shawna Mann

Class year: Junior

Major: English

Minor: Criminal Justice

Home town: Florida, New York



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

Diversity is all about bringing something different to the table. Everyone has something rare to offer, especially here at Lynn where there are so many different cultures interacting with one another every day, so why hide your uniqueness? Witnessing all of the diversity here has definitely given me courage to express myself through various outlets that I normally wouldn't use. Lynn has allowed me to showcase my abilities by giving me amazing opportunities with the right resources to succeed.

What inspires you to aspire for excellence?

My inspiration comes from my family back home. There are only a few of us who can say that we followed our dream and I am very fortunate to say I am doing everything I've wanted to do. I want to be able to give back to those who have helped me get where I am today. By succeeding I know that I am showing them how appreciative I am for everything they have done.

A Word From a Few of the Authors

Author

Fred Apaloo

Class year: Junior, class of 2012

Major: Hospitality Management

Home country: Ghana



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

Diversity to me equals different cultures, genders, sexes and races under one union. Represented by 70 plus different nations, Lynn University provides a perfect example of a utopia under diversity, fellowship and service. Coming from an international background myself, Lynn has allowed me to showcase my culture in many ways.

What inspires you to aspire for excellence?

I believe that through excellence we find opportunities; opportunities to give, share, help, inspire and most importantly, grow. My drive for excellence goes beyond the norm of achieving academic success. To me, a life well lived would be one that has a high level of service in it. My country at a glance inspires me to aspire and to reach for excellence, because through that, I can gain the opportunity to help, to give as well as to also inspire others through my excellence.

A Word From a Few of the Authors

Author

Gamila Elmaadawy

Class year: Sophomore

Major: International Relations

Home country: Egypt and
Zimbabwe



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

Diversity, in my experience, means not only accommodating people of other backgrounds but also being able to transcend the borders that set us apart. For this reason, diversity can be found in a community and also in every individual. At Lynn, the concentrated amount of diverse individuals in one place has helped me formulate my character as a citizen of the world, not just of a country. I have comfortably connected with people of my own culture, as well as those with completely different backgrounds than myself. This is a unique experience within itself.

What inspires you to aspire for excellence?

Intense passion for my subjects, and working with and for people, inspires me to excellence. Curiosity and fulfilling my complete potential is also what fuels me to do my best, for myself and for all the others that depend on this is.

A Word From a Few of the Authors

Author

Alyssa Blodgett

Class year: Junior

Major: Business Administration/
Fashion Management

Home town: Millis, Massachusetts



What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

To me, diversity is the range of cultures and nationalities that bring our society together. Being a student at Lynn University has allowed me to show others who I am and where I came from. My beliefs, my culture and my childhood show through me into my school.

What inspires you to aspire for excellence?

The belief that I will one day be successful is what inspires me to aspire for excellence. My goals and dreams keep me motivated and allow me to reach higher every day.

About the Authors

Author

Timea Varga

Class year: BS International

Communication 2010

Major: Masters of Science

Communication and Media

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Author

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Author

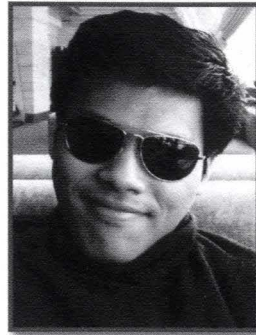
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About the Authors

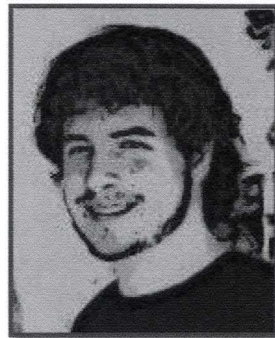
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A Word From the Photographer

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What does diversity mean to you, and how has your tenure at Lynn University enabled you to truly showcase your own diverse qualities?

Diversity is something I view as many different unique qualities brought together to form a community. Diversity is something that can change the world, and I think Lynn proves this every day. It is something that not just one race can create. Lynn has showcased this from the National Flags waving high everyday to the many faces you greet. Lynn has proven that with diversity you can go many places. To me this journal has proven to me that I have helped Lynn become what it is today. I have added to the creation of diversity.

What inspires you to aspire for excellence?

I aspire for excellence simply because it is a dream that everyone has. Many people have dreams of being excellent at something, being excellent somewhere. My inspiration is knowing that only I can determine my destiny, and that no one can take away from me what God has already planted for me. Excellence is seen in many different ways, but to me it's viewed as something deserving and a gift that I can use to reciprocate to others.

****Athletic Photo Illustrations (pgs. 20 and 22) proved by Kara Bailey of the Women's Volleyball team; Junior**

The Honors Program
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